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AND AN AGREEMENT WITH HELL.'

Let' Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of prescreing the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sina; and thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandize, under the name of persons. . Its reciprocal operation upon the government of the nation is, to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and hereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT. —John Quincy Adams J. B. YERRINTON & SON, PRINTERS.

WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

TIONAL GOVERNMENT. -- JOHN QUINCY ADAMS

NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION 'A COVENANT WITH DEATH

AND AN AGREEMENT WITH HELL.

VOL. XIX. NO. 34.

BOSTON, MASS., FRIDAY, AUGUST 24, 1849.

WHOLE NO. 972.

From the Chronotype.

POPERY VS. CATHOLICISM. FATHER MATHEW PUT UNDER THE ANA-THEMA MARANATHA OF 21 CORNHILL.

The last Liberator is out against Father Mathew. He has not seen fit to yield himself up to be used, as the stock in trade of a certain clique of abolitionists, any more than he did to a certain clique of temperany more than he did to a certain cinque of temperance men. He has seen fit to maintain his independence and catholicity, and now the Liberator says of him:—Alas, for his good name and fame, that he has come, and, even in Boston, faltered and bowed the knee to the Demon. If we were to use the factorial methods in this case appropriate, style of the knee to the Delibert.

The knee to the delibert and perhaps in this case appropriate, style of the Liberator, we should call this a dastardiy and wilful falschood. But we will not call it exactly so. wiful falsehood. But we will not can it exactly so. We have long since come to regard the erratic movements of the editor of the Liberator with the same charity which we feel for those of a horse perfectly blind on one side. Garrison is stone blind on the inside. He needs to adopt for his morning and evenmg prayer, for every day in the year, the form recom-mended by Bishop Bobbie Burns:— O, wad some mended by Dishop Booble Durns:—O, was some power the giftie gio us, to see oursels as ithers see us, &c. And he is so 'far-sighted' on the outside, that he can hardly see anything this side of the slave states. He funcies that abolitionism is confined to maelf and about a steamboat load of the faithful. who think that a political disruption of the States would be, somehow—God knows how—a sovereign

Institute the address had fallen poweriess upon the linsh in this country, and coming down upon the good Father with a thousand horse power of logic to come to the rescue, and 'improve every suitable opportunity, while you remain in this country, to bear a clear and unequivocal testimony, both in public and private, against the analysement of any portion of private, against the enslavement of any portion of the human family; and to tell your countrymen here, the words of the Address alluded to, 'America is cursed by slavery," &c. More palpable dragooning never thundered through the Latin of the Vatican. But to be sure that the letter took effect, Mr. Garison himself, accompanied by another member of committee, delivered it in person, and had a con-

Refuge of Oppression.

by signing the address, is characteristic of Garrison, and unspeakably mean. We know nothing to compare with it for meanness, but the colorphobic treat-

We sincerely believe that if an angel were to decend suddenly from Heaven, and proclaim the end of earth, there would be found a class of fanatics in this city, who would endeavor to fasten upon him some of their wild and preposterous theories before the 'crush of matter' took place. The most prominent among these classes of bigots is the old Garrison abolition squad—a senseless, conceited, insane fastion where heave heaved and butter most read dishard.

man. I want the Irishmen to know this. I WISH FATHER MATHEW OR DANIEL O'CONNELL WERE HERE TO GIVE THIS FACT FIT UTTERANCE. * * Let me tell you, Daniel O'Connell said in a speech which I heard him make last year—one of the most noble-hearted men that God ever created, for he makes moral conduct, not color, the test among men—'He had long desired to visit America, but he would never do so as long as its soil was polluted by the foot-prints of a single slave. The American republicans he regarded as the vilest of hypocrites and the greatest of liars.' * Such is his abhorrence of slavery, that he will not shake hands with American slaveholders. With what scornful intonation does he pronounce the very word! He considers them, as they are the heavet nearly like the strength of t aveholders. With what scornful intonation does e pronounce the very word! He considers them,

how himself, accompanied by another member of accommended and practised total alstitude committees. With what scornful intonation does pronounce the very word! He considers them of the committee of it. On this conversation, Garrison founds his important the Liberator the material part of his own account of it. and illustrative of all we have said. After speaking of his introduction, Mr. Garrison says:

[Here follows the account of the interview.]

It is a little too bad for so great a man as William Layd Garrison to upbraid so little a man as Garrison to upbraid to the layd Garrison to upbraid to the layd

bare with it for meanness, but the colorphobic treatment of colored people.

We will not close without expressing frankly what we think of Garrison—for the whole act is his, and not that of Jackson, Wendell Phillips, or Dr. Bowditch—from this act. We don't believe he cares the value of a copper cent for the cause of Freedom or Temperance, except so far as it will build up his own fame. He insults Father Mathew by attributing to him a supreme regard to 'name and fame.' Let such a would-be Pope defame Father Mathew, if he can.

From the Boston Herald.

SHAMEFUL ATTEMPT OF THE BOSTON ABOLITIONISTS TO INVEIGLE FATHER MATHEW INTO THEIR RANKS.

We sincerely believe that if an angel were to decay of the color of the purpose of purpose of We sincerely believe that if an angel were to de- or to keep their theories before the public. Thus

inent among these classes of bigots is the old Garrison abolition squad—a senseless, conceited, insane faction, whose bread and butter, meat and drink, are wormed out of a few fools scattered here and there throughout the northern States. They know nothing but abolitionism—they think, speak, dream of nothing else. Their only ambition is to see Southern slaves elevated—(and in many instances they have succeeded, with a rope to it)—to have them forsake the labor of cutting sugar cane for the more agreeable one of cutting their masters' throats—to spread ruin and desolation throughout a fair portion of the slavery alone, that it may die of itself, but keep up a constant blaze of small potato enthusiasm against it, causing the South to cling more tenaciously than ever to what they conceive their rights.

We see by the last number of the Liberator, that Lloyd Garrison has had the audacity to visit Father Mathew, and make overtures to him, which, had he accepted them, would have cut short the glorious career that awaits the Reverend Father throughout the length and breadth of the Union. Garrison very modestly requested Father Mathew to preach abolitionism as he went about reforming the inebriate, and he was replied to in the following excellent works.

nence for many years, to occupy a portion of your columns, my very humble opinion is entirely at the

such men as William Lloyd Garrison and Wendell | sound sense which forms the basis of his character,

such men as William Lloyd Garrison and Wendell Phillips, will have any tendency to lessen the influence of Father Mathew with the Catholic Irish, he finght as well suppose that General Taylor's influence on the field of battle would be diminished by the twattle of a flock of male and female Bob-a-line cons.

Neither do I apprehend, from this publication in the way of Father Mathew's progress, at the South. On the contrary, I think this publication will have precisely the contrary effect. To exhibit my ground for this opinion, I must go a little into detail.

Daniel O'Connell, Father Mathew, and 70,000 others—onlying abolitionists—imagines that Father Mathew's sentiments have changed upon the subject of slavery. But he comes here, at this time, for the execution of a particular mission. The subject of slavery. But he comes here, at this time, for the execution of a particular mission. The the South, where a large amount of Monteiro wine, whiskey and peach brandy are consumed. To qualify Father Mathew's remove the sum—the hot-headed slaveholders of the South—the solidicious gentlemen, Garrison, Phillips and Company, propose to get him into one of their crack conventions—to draw him out, by lauding him for his address of 1842, which was his in common with 70,000 others—publish his remarks—identify him with 30,000 others—publish their reports in their papers —eand them through the region of slavery—and then despatch this apostle of temperance to be tarred and feathered on the sunny side of Mason and Dixon's line.

Father Mathew's a view marks—identify him with 30,000 others—publish their reports in their papers —eand them through the region of slavery—and then despatch this apostle of temperance to be tarred and feathered on the sunny side of Mason and Dixon's line.

Father Mathew is a view mark, and never heard this predicated of Mr. W. Lloyd Garrison, Or Gen. Taylor and his Cabinet—such this predicated of Mr. W. Lloyd Garrison, Or Gen. Taylor and his Cabinet—such this predicated of Mr. W. Lloyd Garrison, Or Gen.

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State of Massachusetts. Mr. Garrison's proposition is preposterous.

The very idea of this kind of abolition is retreated by Mr. Garrison and his party with second and contempt. The only abolition, which they propose, is that which is unconstitutional and unlawful. These persons look upon the Constitution as ease of the contribution as the second of the contribution as the second of the contribution as the second of th

and cant as certain mad-caps in Boston do. The luxury of calling names is assuredly far greater than the consciousness of saving thousands from intem-perance and the dominion of appetite. Such is sub-stantially the reasoning of a certain class who pro-fess to be specially imbued with a love for their fellow-men, such as is felt by none others in the con

munity.

These remarks have been suggested by reading in the Boston *Liberator*, the organ of the ultra Abolitionists, Disunionists, No-government men, an account of an interview with Father Mathew, for the count of an interview with Father Matnew, for the ostensible object of extending to him an invitation to be present at an Abolitionist meeting in Worcester, but for the real purpose, no doubt, of endeavoring to turn the Apostle of Temperance from the true object of his mission, by enlisting his services in the mad crusade against good government and order in which they themselves are engaged. The account, notwithstanding the perversions with which we may reasonably conclude it abounds, gives most gratifying evidence that Father Mathew is a man of sound good sense and practical wisdom, and but little disgood sense and practical wisdom, and but little dis-posed to throw away the influence he has acquired over the minds of men, by meddling with affairs which are none of his business, and are beyond his power of affecting to any good purpose. In the conversation with Mr. Garrison, he said: 'I have as much as I can do to save men from the slavery of intemperance, without attempting the overthrow of any other kind of slavery. Besides, it would not be proper for me to commit myself on a question like this, under present circumstances. I am a Catholic priest; but being here to promote the cause of temperance, I should not be justified in turning aside from my prission, for the present of university of the university of th mission, for the purpose of subserving the cause of Catholicism.' He also most emphatically declared to Mr. Garrison, that he was not in favor of slavery,

with the great and salutary reform of which Father Mathew is the Apostle.

Conscious of the importance of avoiding all 'entangling alliances,' Father Mathew himself has steered clear of the currents and eddies, the rocks and the shoals, upon which his cause might receive damage. And good men, every where, have lent their aid in exempting him from embarrassment and collision. But there is a class of men in and about Boston, who mix bitter ingredients with all descriptions of medicine—who, if they espouse a good cause, do it in so bad a spirit as to render the cause odious and themselves hateful.

Messrs. Lloyd Garrison, Wendell Phillips, F. Jackson, &c. are Temperance advocates. But, uniting

From the Syracuse Daily Star. FATHER MATHEW, AND THE ABOLI-TIONISTS.

Garrison and Bowditch, two of the extreme and ultra Abolition leaders, called upon Father Mathew, with a view we presume to secure his countenance and support to their measures, but in a long inter view, they gained nothing but his testimony, as not being in favor of slavery. He was on another mis-aion, and could not and would not identify himself with a matter, which it was evident he cared for but little, and was willing to leave in the hands of those who knew most about it. They left him a long letter in the hope of dragging something out of him, but he has not as yet replied.

There is no man at the North probably, who is not in truth an Abolitionist. We all desire the freedom of the slaves, but there are thousands of Christian men, who cannot coincide with extreme measures, or act in concert with persons who would burn up every church in the land, and destroy every religious organization in existence. Father Mathew is a priest and a religious man, and was moved by these con-siderations, no doubt, to decline the invitation of Mr.

From the N. Y. Journal of Commerce. FATHER MATHEW AND THE ABOLI-TIONISTS.

An invitation was extended to Father Mathew ne of the leaders of the Abolitionists to attend an Emancipation Celebration. He wisely hesitated, as he foresaw that such a step would impair his usefulness throughout a large section of the Union, while engaged in his philanthropic mission, as the 'Apostle of Temperance'. Thereupon Garrison, of the Liberator, spews out his venom upon the unoffending head of Father Mathew, and re-publishes a Circular nend of Father, Mathew, and re-publishes a Circular signed by that gentleman several years ago, in common with 70,000 Irishmen, opposed to slavery. Thus, to gratify an evil passion, would those Abolitionists harrow up the embers of prejudice, and paralyze his exertions in behalf of suffering humanity throughout the Southern States.

From the Keene Sentinel.

OF In Mr. Charles Sumner's letter apologizit g unable to attend an anti-slavery meeting in the Western Reserve, he welcomes the honest, earnest men of all parties and all places in the cause. Welcome to the efforts of Benton in Missouri, and Clay in Kentucky. This is in much better taste than was the nervous language of Mr. Garrison, at Worcester, on the occasion of celebrating the anniversary of West India emancipation. The time was changed from the 1st to the 3rd, to throw contempt upon the President's and the Governor's Proclama-tions for the Fast. Mr. G., who presided, read these proclamations, and then proceeded to call the Presi-dent of the U. S. 'a corrupt human butcher,' and Geo. N. Briggs (the Governor of the State.) another of the conspirators against human liberty.' Wendell Phillips and Theodore Parker mended nothing. Stephen Foster, the tolerated, should have been po sent to wind up. The celebration of West Ind emancipation, scarcely referred to, was rather an oc casion for disposing of plethoric accumulations. Though specially waited on and urged, Father Mathew very properly declined identifying himself with this or any other political movement.

Selections.

From Frederick Douglass's North Star FATHER MATHEW AND SLAVERY.

Nothing reveals more completely and mournfully the all-prevailing presence and power of the spirit of slavery in this land, than the sad fact, that scarcely a that ventures on our soil is found able tand its pernicious and seductive influence. Man after man has appeared in our midst, from whom in view of his previous history, we had reason to ex pect a bold and uncompromising stand against this giant wrong, has fallen before it, and drifted away in the pro-slavery tide of public opinion. Many names might be mentioned—especially those of di-vines—from England, Ireland and Scotland, known and distinguished at home as the friends of the antislavery cause, who have, almost immediately on landing, deserted their principles, abandoned the cause, and linked themselves with the oppressors and haters of liberty, finding it much easier to sail with the popreeze, than to maintain their integrity. would seem that the foul demon stands ready, upon all our borders, to seduce or overwhelm every man who comes within his reach.

stance with Father Mathew, we fondly hoped that his would be a better fate: that he would not change his morality by changing his locality; but that he would nobly avow, and stand hard by, the principles he professed to cherish is own land. We are, however, grieved, hum-l and mortified to know that HE too has fallen in the wake of his predecessors, and forsaken the cause of the oppressed, by pledging himself to the ain dumb on the subject of slavery during his sojourn in this country. melancholy spectacle cannot be imagined; and though most painful to us, we should be false to our ions to liberty, did we not expose this

sgraceful apostacy.
In the year 1842, Theobald Mathew signed an admen and countrywomen in America, calling their at-tention to the subject of American slavery, denounc-ing the system as 'a foul blot, declaring that our land never could be glorious so long as its soil polluted by the footstep of a single slave'; affirmin slavery to be the most tremendous invasion of the natural, inalienable rights of man, and of some of the noblest gifts of God; and say, 'What a spectacle does America present to the people of the earth—a land of professing Christian republicans, uniting their energies for the oppression and degradation of three millions of innocent human beings, the children of one common Father, who suffer the most grievous wrongs and the utmost degradation for no crime of their own, nor of their ancestors! Slaver against God and man. All who are not for it must be against it; none can be neutral. We entreat you to take the side of justice, religion and lib-We call upon you to unite with the abolition-

Such was Father Mathew's advice to his country men in America, when he stood under the shadow of the British monarchy; but oh! how different, how changed is his tune, when he treads the soil of this Republic! Within a few days, a train of circumstances has compelled him to define his position; and, sadly enough, he has sought to find for himself a refuge, of which, seven years since, he denied the existence.— None can be neutral, he then said; upon this point, his mind has undergone a change. He now thinks he has found undergone a change. He now thinks he has found neutral ground. The circumstances leading to this pment are briefly these:

[Here follows the account of the interview of the

ommittee with Father Mathew, from the Liberator.] Such seems to be the present position of Father Mathew; and it is one of which, we have no doubt, his countrymen at home will be heartily ashamed. It s needless for us to expose the sophistry by which ather Mathew seeks to defend his position. The case which he puts, of being a Catholic priest, is the last which he should have taken to illustrate the relation he shall maintain to the anti-slavery cause, in this country. He was a Catholic priest in Ireland, and a temperance man in Ireland; and though pressed on alt sides with engagements, he found time to express hunself fully and clearly in behalf of the anti-slavery cause; and it is not to be believed that what he then said strainer. what he then said against American slavery in any degree lessened his power against the slavery of degree lessened his power against the slavery or in-temperance. His assumed unwillingness to 'turn aside' from the temperance cause to promote Catholi-cism, would wear the appearance of impartiality, if the cases were alike—which they are not. Every one knows Father Mathew to be a Roman Catholic; every one does not know him to be an abolition On the one question he is openly committed, and is willing to stand committed; on the other, he is entirely opposed to committed; on the other, he is entirely opposed to committing himself. He has no occasion to turn aside to promote Catholicism. He does promote it, and cannot help promoting it. In every good word that he speaks, and in every good deed that he performs, he promotes the cause of Roman Catholicism, while he is openly identified with that system of religion. But it is not so on the subject

of slavery. The anti-slavery cause derives no influence in its favor from a man who declares himself unwilling to 'commit himself' in its behalf. The reader must remember that our Boston friends made no exorbitant or unreasonable demand upon Father Mathew's time. They assured him of their unwillingness to divert him from the great purpose of his mission to this country, and they simply wished him to attend this celebration as an appropriate opportunity in which to make known his sympathy with the cause of the oppressed. The length of time required for this could not have exceeded one day, so that, on this score, Father Mathew is without excuse.

From the Practical Christian.

the Anti-Slavery Cause in America, and had welcomed its advocates to his house, and who had joined with Daniel O'Connell, and 70,000 other Irishmen, in urging the Irish in America to identify themselves with the Abolitionists; we had hoped that he would be able to stand against the seductions and the power of slavery in our country, unlike the many time-serving British preachers, who had betrayed or leader panegyrizing Mathew's conduct, and denoundescrived the cause of Freedom on our shores. We

sistent philanthropist can do it. He could as soon look with indifference upon robbery and murder, or refuse a word of cheer to the life-boat's men strugthrough peril to save a shipwrecked crew. Bulletin replies with more violence of tone and rudeness of manner than force of argument, to Mr. Garrison's calm and candid article, entirely misapprehending its spirit, and misrepresenting its sentiments, and indulging very largely in the faults charged upon Mr. G. We shall notice this reply

From the National A. S. Standard.

tion in which Father Mathew has placed himself. We do not see how the Committee of the Massachusetts Anti-Slavery Society could, with this address before them, do less than invite the Rev. Father to attend the Festival at Worcester. Words can hardly express a deeper abhorrence of the system of American slavery than he declared in '42 was felt by him; the terms he made use of to convey his sense of the duty of Irishmen in America on this great question, and the exhortations he used to urge them to identify themselves with the cause of the system of the duty of Irishmen in America on this great question, and the exhortations he used to urge them to identify themselves with the cause of the courtesy had he done otherwise. How unslave and its friends, are certainly as strong as lanthem to identify themselves with the cause of the slave and its friends, are certainly as strong as language could make them. The Committee had no right to assume father Mathew to be a hypocrite; to suppose that one who had exhorted his countrymen to 'love Liberty, hate Slavery, and cling to the Abolitionists,' would not himself seize most joyfully the first opportunity that offered to prove how much have been an imputation of the common honesty of the distinguished visitor, which those gentlemen would not have dared to make. We can conceive of no concatenation of circumstances which would have been an imputation of the common honesty of the distinguished visitor, which those gentlemen would not have dared to make. We can conceive of no concatenation of circumstances which would have been an imputation, and acted as it Secretary; but, as we have said, all the interest we felt in the mat, all the moral beauty we justified them in withholding such an attention from him. Not only was it demanded by common cour-Not only was it demanded by common cour-but to have neglected it would have been an his old priestly carcass out of New Bedford. It of the grossest character. To invite him to Worcester was simply saying—'Sir, you have exhorted all Irishmen in America, by the memory of their country, by their duty to their fellow-creatures, by their obligation to the Almighty, to love and help with their obligation to the Almighty, to love and help with the same of the same and the same of the opportunity to second these words by acts.' To have neglected to invite him would have been to say, 'Reverend Priest, we believe you to be hypocrite, a liar, and a coward. Through us, you have exhorted your countrymen to do what you would not do yourself; you have called on them to be faithful to a cause which you mean to desert; have bid them not to yield to a temptation which you have not the strength to withstand; to avoid a miserable and contemptible weakness which you have not the courage to resist; in short, by every thing that is most preto resist; in short, by every thing that is most pre-cious, sacred and dear to the soul and heart of man, ous, sacred and dear to the soul and heart of heart of mean any encouragement.

We publish below the material part of Mr. G's which you fling from you with contempt the moment you are placed in their circumstances. We will not We did not perceive that Father Mathew we ich you fling from you with content. We will not are placed in their circumstances. We will not honor our cause by appealing as abolitionists to more embarrassed in the above interview, than he had been in any previous one of the morning, and had been in any previous one of the morning, and one who has neither the courage nor the honesty to be here what he pretended to be at home.' All this believe them the honest utterances thew was embarrassed by an interview with about of a true-hearted man, and act accordingly. It was not their wish to draw him away from the cause to which he has so nobly devoted himself, or to throw a single obstacle in his path. It was his own honor which was to be vindicated, not their benefit which was to be sought. It is to be sincerely regretted that in this matter, at least, the Apostle of Temperance should have taken for his model that Apostle by it was because they did not believe there were an according to the maid who said. This man was also with

That the reverend Father has put himself in a very 'tight place' is not to be gainsaid, and all the efforts of his friends to get him out will be blessed with very small success, if they follow the bad example set them by the Albany Evening Journal. A lie will travel a great way while Truth is putting on her boots; but she is sure to overtake it at last; and in this case, moreover, it fortunately happens that Truth got the start on the journey, for the actual facts in regard to the invitation to the Worcester Festival, the interview of Messrs. Garrison and Bowditch with Father Mathew. and his neglect to return did not consider any farther communication necessity. ditch with Father Mathew, and his neglect to return a reply to the committee, have already been widely published. The character of the transaction is too well understood now to permit of this false, garbled, was here, he had not a moment that he could call his published. The character of the transaction is too well understood now to permit of the false, garbled, and malicious account of it to do much mischief. To assert that the intent of the anti-slavery committee was 'evil,'—that they wished to ensnare Mr. Mathew in an 'entangling alliance,'—that they 'meant to strike a fatal blow to his usefulness in the Southern States,'—is simply a vile and base slander, uttered in that spirit, the indulgence of which has, occasionally, if we remember aright, subjected Thurshlow Weed to the merited smart of a well used horse whip in the hands of some unfortunate victim of his malevolence, and caused, him to act more than once as defendant in our courts of law: and the representation of the manner in which the invitation was presented, and of its reception by Father Mathew—the insinuation that the Irish address was a mere 'circular,' not worth remembering, the fact carefully concealed that it was addressed to the whole body of Irish in this country, and clothed in the most intense and emphatic language—and the keeping out of sight that Father Mathew, in reply to Mr. Garrison, not only showed himself to be not man enough to do as he had exhorted others to do, and assert his right to join in a commemoration of a most signal trumph achieved by his own countrymen, of the religion of which he professes to be set apart as a minister, but one capable of denying the very principles, which a few years before he had declared to be of the last importance, and peculiarly binding upon men placed in just his position—all this is done with a low cunning, and unservupulous malevolence, which would doubtless have answered the end proposed, had not, fortunately, its publication been resceeded by the clear, straight-forward statement of the Liberator, which has been so widely copied.

that, on this score, Father Mathew is without excuse.

It is obvious to common sense, that the policy of Father Mathew will fail in its object. Thank God that it is within the power of the anti-slavery press of the country (feeble as it is) to make his treachery to liberty known throughout the land; and although he may luxuriate for awhile in the smiles of American flesh-mongers, and eat the bread wrung out from the sweat and blood of the bondman, the time will come when his treachery must recoil upon him. God will 'confound the wisdom of the crafty,' and 'bring to nought the counsels of the ungodly.' But we will not be too severe. We hope that Father Mathew may yet see his error, confess his fault, and nobly identify himself with the cause of the long degraded and deeply injured bondman, before he leaves this country.

Benearlyania Freeman.

From the Practical Christian.

THE WORCESTER CELEBRATION.

Father Mathew neither attended nor excused himself by letter. It appears from credible testimony, given on the occasion, that this distinguished Friar, though a great Abolitionist three thousand miles of in old relaind, ignores the whole anti-slavery agitation here in this land of slaveholders. He expects to go among them and be their guest, as the apostle of teetotalism, and a gennine Catholic priest. Therefore he is determined to know nothing among us but temperance and the Catholic religion. His conduct in this matter reveals such a want of uncompromising moral principle, such unmanly narrowness of philanthropic feeling, and such calculating servility to the pro-slavery of the land, that true-hearted Abolitionists must turn away from him with sorrowful disgust. Happily they are veteran teetotallers, and disgust. Happily they are veteran teetotallers, and From the Pennsylvania Freeman.

PATHER MATHEW.

With pain and regret we have read the account, which we give from the Liberator, of the interview of Father Mathew with the committee of the Massachusetts Anti-Slavery Society; and such must be the emotions of every impartial and consistent friend of man, at its perusal. We had hoped that the man who had so nobly devoted himself to an unpopular and humane reform in Ireland, who had there publically and repeatedly manifested a warm interest in the Anti-Slavery Cause in America, and had welcomed its advocates to his house, and who had join-

deserted the cause of Freedom on our shores. We are disappointed. We have no wish that Father Mathew should leave his own peculiar work to labor Mathew should leave his own pecuniar work to hand in our cause, but no philanthropist, (may we not say, no man?) has a right to withhold his sympathy and God-speed from the cause of the slave, and the expression of his abhorrence of slavery, and no conpression of his abhorrence of slavery, and so conpression of his abhorrence of slavery, and so conpression of his abhorrence of slavery, and the expression of his abhorrence of slavery, and the expression of his abhorrence of slavery, and the expression of his abhorrence of slavery and so conpression of his abhorrence of slavery and so conpression of his abhorrence of slavery and the expression of his abhorrence of slavery and the expression of his abhorrence of slavery and slav

From the New Redford Weekly Echo FATHER MATHEW AND MR. GARRISON

We beg our friends to read carefully and thorough ly the article in another column, headed 'Interview with Father Mathew,' in connection with the Address with his signature on the first page. They will of course draw their own conclusions, either regard-ing it as 'a shameful attempt to involve Father Mathew into an active participation with the abolition-ists,' or as a most disgraceful act of cowardice and From the National A. S. Standard.

FATHER MATHEW—THE IRISH ADDRESS.

The Irish Address is now at the Anti-Slavery office in Boston, and is copied by the Liberator. It should be read with the emphatic capitals and italies of that paper to a perfect understanding of the position in which Father Mathew has placed himself.

We do not see hear the Computer of the Mathew has placed or the control of the Mathew has placed himself.

that he will keer

this cause, and you will, we are sure, be glad of an some statements with regard to his interview with

be here what he pretended to be at home.' All this the Committee could not say, or seem to say; but having these words of Father Mathew before them, portant bearing, as tending to show that Father Mathew before them,

ists.

The next variation that strikes us, is that Mr. G. which he has so have a single obstacle in his path. It was not which was to be vindicated, not their benefit which was to be sought. It is to be sincerely regretted that in this matter, at least, the Apostle of Temperance should have taken for his model that Apostle who to the maid who said, 'This man was also with him?' replied, 'Woman, I know him not.'

The next statement is, that Mr. G. alluded first to Father Mathew's signing the address, and that he father Mathew's signing the address, and that he

The Liberator.

BOSTON, AUGUST 24, 1849.

No Union with Slaveholders! THE INTERVIEW.

In giving my account of the interview of the Anti-Slavery Committee with Father MATHERW, I stated that we were introduced to him by our friend WIL-LIAM A. WHITE, Esq., of Watertown, the editor of ever thought of treating the invitation disdainfully; no the New England Washingtonian. In the preceding column is his account of that interview, in which he ttempts to correct my report of it in a few particu-I am extremely sorry to see an effort like this, on the part of a professed abolitionist, to white-wash the inexcusable conduct of Father MATHEW on that sence.

o result from a case of apostacy so glaring, on the tent it were sent, in behalf of the occasion, to the part of an individual so distinguished and popular, Hon. John G. Palfrey, Charles Sumner, Esq., and one is the pernicious influence exerted upon minds Father Mathew;—to the first two gentlemen, on acdisposed to venerate and almost idolize the recreant count of their well-known interest in the anti-slato duty-minds of a superficial and compromising very cause-to the last gentleman, in token of the escharacter as to any great reform—causing them to yield somewhat of principle, in order to shield the object of their admiration from censure. Thousands of signed an anti-slavery address to his countrymen in such minds will be deprayed, more or less, in regard America a few years since, in consideration that the to anti-slavery and temperance, by the inexcusable conduct of Father MATHEW; for he must be shielded from blame, at whatever sacrifice of truth or honesty, let what will become of the cause of humanity. Hence, they will make for him the most ridiculous excuses, and suggest the most contradictory reasons why he is justified in acting the part of 'a dumb dog,' nstead of opening his mouth 'in the cause of all such as are appointed to destruction,' according to the dietates of nature and the command of God.

Let us look at the statement of Mr. White, and see whether it is of any value—whether it helps Father in as respectful, kind and unexceptionable language as MATHEW one jot or tittle-and, especially, whether it icates an anti-slavery or a mere partisan spirit. Before doing so, let this be borne in mind, that very soon after the introduction, Mr. White retired to the page how much of personal malice and envy has back part of the room. (a spacious one.) for the singular reason, as he states privately, that he felt delicate about remaining, and thus placed himself in a anti-slavery apostacy and pro-slavery villany have osition by no means favorable to a correct hearing mingled harmoniously together, and he and understanding of the conversation.

His first point is, that Father MATHEW was not, in his opinion, more embarrassed at the interview with us than he had been all the morning by the numerous emperance applications that had poured in upon him Be it so; we saw that he was embarrassed, for some cause or other, and so stated the fact. Mr. White says it was the numerous temperance requests which had been made to him, that morning, that produced this embarrassment! It may be so; but if these had such an effect upon him, in his own chosen field of labor, is it uncharitable to suppose, or to assume, that his embarrassment was somewhat deepened by the presentation of a request to him, touching a subject, tle too bad for so great a man as William Lloyd Garnot every where lauded like that of temperance, but treated as vulgar and fanatical throughout the length and breadth of the land-even by the host of his own flatterers? What think, you reader?

We should like to know how many individuals and deputations preceded us that morning. We called at dragooning never thundered through the Latin of the 8 o'clock to see Father Mathew, supposing the hour Vatican'-' Not so pointed a rebuff as such impudence to be so early as to find him not particularly engaged; and after waiting a few minutes, were introduced to Anti-Fast Celebration'-&c. &c. him, seeing no other persons except the Rev. Lyman Receher and his son Edward, who went before us, and cupied only a few moments of his time. Is not a mole-hill magnified insensibly to monstrous dimensions by Mr. White, in order to account for the emarrassment of Father Mathew as not affected by our anti-slavery presentation?

Who does not see, that to be a little perplexed as to deciding upon applications which are perfectly agreeable, is one thing; and that to be disturbed by an urgent request, respecting the public espousal of a hated cause, is a very different thing? The former is only a difficulty as to time; the latter indicates an L. Garrison and James N. Buffum !'- We can conuncasiness I am sure was evinced by Father MATHEW, justified, not only, but demanded, Father Mathew's as soon as the object of our visit was stated. If his declinature'-&c. &c. mind was not in a state of complete moral confusion, why did he at once resort to the old pro-slavery declarations—'I am not in favor of slavery! I should to break down his influence'—'It has the appearance not think of advocating slavery!' Does an abolition- of intentional mischief'-&c. &c. at least on American soil, that he who makes such protestations is a compromiser and a twaddler? Why protest before being accused? It was because we knew that he had denounced American slavery, root and branch, in Ireland, that we called upon him in

find him an outspoken abolitionist.

'The next variation that strikes' Mr. White is, respecting the connection in which I reported Father MATHEW to have said that the did not know as we could say that there are any special injunctions of Scripture against slavery.' Mr. White thinks he made the declaration in another place, and put it as history whom he most resembles is Robespierre'an excuse into the mouth of Southern slaveholding Catholic priests ! !- Father Mathew replied, that probably it was because they did not believe there were any special injunctions,' &c. ! 'Probably,' this is not o; certainly, it is not so-nor will he say so. Let Mr. White ask him: 'he is of age, and can answer for himself.' If we have misunderstood or misinterpreted his language, why does he remain dumb? I have heard no complaint from him, either directly or ndirectly, that I have erred at all in my account o the interview. Against his silence, and my own clear recollection, of what avail is the impression of Mr. White, that I have ' transposed part of the conversation'? I deny having done so, explicitly and positive-Where reference was made by him to the Scriptures, it was in the connection stated in my report and it excited my amazement, because it is an old proslavery refuge thoroughly riddled. When I told him he would find at the South, Catholic priests who were slavsholders, he made no reply.

But what does Mr. White gain, even allowing the orrectness of his own impressions on this point?-Does an abolitionist, when he hears that some of those with whom he is identified by religious profession ar acting as wolves in sheep's clothing, and holding their fellow-men in bondage as property, say by way are glad to see Father Mathew reject the advances of of palliation--- O, they probably believe there is no the abolitionists; no friend of this country can ever injunction in Scripture against it'? How preposterous the thought!

The next statement of mine, which Mr. White con siders incorrect, relates to the Irish Address. He is not positive,' but thinks Father Mathew alluded t it first by remarking, 'Sure, didn't I sign the Address? Sure he made no such remark, and no such allusion. The reference to the Address was made by me precisely in the order I stated, and for the purpose of increasing our claim to a friendly respons from him. What! he volunteering to call up the re-membrance of that Address, which imposes on him now that he is here, the most solemn obligations enforce its sentiments on the minds of his cou nen, and for re-publishing which, his apologists and defenders are now cursing me ' by bell, book and candle'-volunteering to do this, moreover, at the very time that he was declaring it to be his detern to avoid the whole subject! Is this probable? But the point is not worth contesting.

The attempt of Mr. White to excuse Father Ma THEW, because he did not reply to the letter of invita-He evidently was unwilling to commit himself on pavement, and therefore chose to remain silent. As to the hope expressed, that Pather Matnew will

THE TOUCH OF THE ITHURIEL SPEAR OF ANTI SLAVERY MOST EFFECTUAL.

Ever since the abolition of British West India s.'s very, the anniversary of that glorious event has been celebrated in this Commonwealth by the Massachu-setts Anti-Slavery Society, on which occasion it has been usual to invite persons friendly to the cause of emancipation, though not connected with the Society, to participate in the proceedings—the event itself being outery has ever been made against the Society on that account; where the persons invited could make it convenient to attend, they have done so-and where they could not, they have sent kind and gen tlemanly replies, explaining the cause of their ab-

In accordance with this usage, a short time prior to the late anniversary, epistolary invitations to celebration was the most unexceptionable one that he could attend on the American soil, and in the hope and expectation that, if he could not give his bodily presence, he would at least express in his reply the feelings of a man, the sympathies of a philanthropist, and the emotions of an Irish abolitionist

Messrs. PALFREY and SUMNER replied promptly an very kindly to the letters addressed to them; but Father MATHEW, up to this hour, has returned no answer to his letter of invitation—a letter, as any one may see, who will take the trouble to read it, couched it is possible to address to a human being.

Now, for the simple act of extending to him courteous invitation, see by the articles on the first been developed, what venom and filth have been ejected, what ribaldry and falsehood resorted to, how of wrath have been poured out, especially on our naked head!

For the accommodation of those who may not have the time or patience to read the abusive articles we have grouped together, we cull from them the follow-

Boston Chronotype .- ' A certain clique of abolitio ists'- Garrison is stone blind on the inside'- He can hardly see any thing this side of the slave States'-We don't believe he cares the value of a copper cent for the cause of Freedom or Temperance'-' So he undertakes, with all his might and cunning'-' It is a litrison to upbraid so little a man as Theobald Mathew'-'Let such a would-be Pope'- 'He insults Father Mathew'-'The whole act is his, and not that of Jackson, Wendell Phillips, or Dr. Bowditch' (!!)- 'The indelicacy to ask the good father'- More palpable demanded'-- Garrison British Emancipation and

Boston Herald- Shameful attempt of the Bosto abolitionists'-'the old Garrison abolition squad'-' a senseless, conceited, insane faction'-'not sense enough to let slavery alone, that it may die of itself '- 'Lloyd Garrison has had the audacity to visit Father Mathew'-' The shameless effrontery displayed by Garrison on this occasion'-' An oily, smooth-tongued hypocrite'- Father Mathew is doing more for the country than any abolition rascal that ever lived'--&c. &c. Lynn Pioneer .- 'Anti-Slavery Disunionists'- 'Father Mathew taken to do for inconsistency by Wm. easiness of mind as to the thing desired—and that ceive of many reasons, any one of which would have

> Boston Daily Advertiser .- 'Mischief making'- 'An attempt to injure the position of Father Mathew, and

Catholic Observer .- 'Garrison's brain can contain but one idea'- His blasphemous denunciations of all that is held sacred '- The blasphemer of God and all holy things,' 'who is not only a traitor to God, but also to his country, which in his mad fury he good faith, being justified in supposing that we should would deliver over to anarchy, and confusion, and civil strife'- 'The Garrisonian tribe, who are the enemies of society and of God'-&c. &c.

Boston Daily Times .- Mr. Garrison is ruled by on dominant idea, to realize which, he would not hesitate to destroy the whole human race'- He is himself the veriest slave that ever breathed'- The man in 'The den of a raging tiger would be an agreeable place, compared with a state ruled by him and his ultra supporters'- 'His egotism is vast and insatiable'- He is considered to be but little different from a lunatic at home'-'The delicious odor of rotten eggs he can inhale only by a vigorous effort of memory'-&c. &c.

Boston Daily Transcript .- Mr. Garrison figures the Magnus Apollo'—'I have seen nothing so abomina-bly boozy as Mr. Garrison himself, when thoroughly drunk with abolition'- Nobody but a madman or fool '- These judicious gentlemon propose to identify him [Father Mathew] with William Lloyd Garriso Wendell Phillips, and Abby Folsom'-'It is well if the abolitionists are teetotallers, (else) it would soon be necessary to multiply our retreats for the insane'-Mr. Wendell Phillips, in one of his recent delirious eruptions of fire and smoke'-' The modern (anti-slavery) associations somewhat resemble those conven tions of madmen and fools, denominated in 1721, "Hell Fire Clubs" '-&c. &c.

New York Morning Star .- 'A most diabolical plot to cut short the useful mission of Father Mathew'-Garrison, burning with hatred and revenge'- We countenance them'-&c. &c.

Yarmouth Register .- 'The propensity of certain ould-be philanthropists in the North to make mis chief on all occasions'-'The great Mr. Wm. Lloyd Garrison and his coadjutors'- 'A few crazy abolition ists in Boston'-' Every one who does not rant an cant as certain mad-caps in Boston'-' Garrison and his clique'—'Denounce in elegant billingsgate the church, the clergy, &c.'—'The Boston Liberator, the organ of the ultra abolitionists, disunionists, and no government men'-&c. &c.

Albany Econing Journal .- The fanatics call upo Father Mathew'- 'This atrocious, this infernal out rage, is perpetrated by the professed friends of tempe rance'- Lloyd Garrison and Wendell Phillips, in th garb of philanthropy, but with evil intent, intrude

What absence of all personal malevolence, wh

acred regard for truth, what candor and magna ty, what sympathy for the imbruted slave, what at tachment to the cause of liberty, what deep concerfor the honor of the country, what lively and unf ed interest in the success of Father Mathew's ion, have we here! Who can for one mor pe expressed, that Pather Marnaw will the disinterestedness and integrity, the lefty buse at alavery when retreating——!! and Christian devotedness of such backers?

WENDELL PHILLIPS TO JAMES HAUGH. TON OF DUBLIN.

JAMES HAUGHTON, Esq., Dublin:

DEAR SIR-You will have heard, before this reach. syou, of Father Mathew's decision to be allent while in this country, on the subject of slavery. The Abolitionists have learned it with deep regret. Being all of us, with hardly an exception, teetotallers, mi nutely acquainted with and deeply interested in Pather MATHEW's labors, grateful for the noble protest he sent here against slavery in 1842, and for the welcome he has given to American Abolitionists abroad-accuscomed ourselves to give a fair proportion of our el. fort to the temperance cause, we hoped for a cordial sympathy from the great teetotaller.

We did not expect, and you will observe we did not ask, Father Mathew to take any prominent part, or give any great amount of time to the Anti-Slavery enterprise. We recognised, with the rest of the world, the peculiar sphere which Providence seems to have marked out for him, and approved, as well as admired, his profound devotion to his one idea.

But no one, much less no one upon whom the erea f millions are fixed, can be so exclusively a tectoral. er, or any thing else, that his opinions on other points will not be known, and his influence counted on. All we asked of Father MATHEW was, that he would embrace 'every suitable opportunity to bear a clear and unequivocal testimony, both in public and private, against the enslavement of any portion of the human family; and again, with no wish or design to divert him from his great mission, we trusted that he would occasionally find an opportunity to admonial his countrymen to be true to liberty.'

Must a traveller do nothing but flatter : If he may he excused from this; then, surely, the man who, on landing, had alluded, in every speech, in glowing terms, to the 'free institutions' of the soil he trodand promised to carry back a faithful picture of the workings of our admirable moral, social, industrial and educational establishments'—who could discuss with his American admirers, his relations with the British Government as a pensioner, &c. &c., might, we thought, find time, in some of his thousand speech. es, for, now and then, a word worthy of a Christian man, as to those bloody laws which doom every sixth person in this land to worse than death-on that isin against God and man,' of whose 'horror,' 'degrada. tion,' 'oppression,' and 'withering curse,' he had spoken to the Irish here, eloquently, in 1842.

We ventured, it is true, to ask his presence if he had time to spare, at a celebration of the great British Act of Emancipation in 1834; deeming that to bean occasion of such universal interest, that a foreigner, and especially an Irishman, might share in it.

Father Mathew replies that he shall not 'commi himself' on this subject while in America. Perhaps we ought to have expected as much from one who, years ago, declared that he 'would rather the tempe cance cause were lost, than that Catholic order should be injured.' But we hoped better things. One thing we must praise-the prudent Father's franknes He was no Jesuit then. He fairly confesses that, in his opinion, no one, however world-wide his repute can be of use in America, unless he consents to be gagged on the subject of slavery; and he contentedly puts the gag on. A poor compliment, to be sure, to the land he visits, to sav, 'Your freedom is so nominal, that no man, however fenced about by good deeds and the world's love, can be allowed to speak his mind.' But such is Father Mathew's declaration in substance; and many of our papers endorse and applaud him.

Perhaps you will say, I judge him too harshlythat he sees the country divided into two parties on this question, and chooses to side with neither. Remember, then, that the question is, HUMAN BONDAGE, worse than murder,' according to Coleridge-the sum of all villanies,' according to Wesley; that on its side are many millions-against it, a few thousands A Christian sword would leap from its scabbard in such a cause; and lips which God had touched could not forbear speaking. 'On slavery,' said Father Ma-THEW himself in 1842, 'no one can be neutral. He who is not against it is for it.' This excuse, therefore, does not avail.

Our opponents have sometimes charged us, you will remember, with exaggerating the influence of the slave system, and the servile corruption of public opinion on the subject. Judge, now, which party is oht. Father MATHEW, & W sainted in the love of his contemporaries, must keep silence on this dreaded subject, if he would retain his influence! How heavy, then, do you judge the burden must rest on more common men? If he cannot be allowed to speak, who can? Like the maiden in Spenser, the philanthropy of his mission had tamed into admiring silence, religious bigotry, national atipathy, and the bickerings of party. There was one dragon whom no life of saint-like devotion could appease; and Father MATHEW vails his crest to the slave power of America, in order to retain his in-

It is, I think, a fatal mistake. He who in this way seeks to save his influence shall lose it. Americans knew Father MATHEW to be an anti-slavery man, and expected him to be himself every where. They may profit by the treason, but, as in all other cases, will

despise the traitor. What has he gained? He has lost the confidence of reformers. Every Northern Doughface sees the great Tectotalier belittled to his own level. Is that a gain? Would a frank expression of his opinion this subject, 'occasionally,' (all we asked,) have injured him with the Irish? Of course, he could never expect to have much influence with slaveholders themelves. Indeed, few native-born Americans dream of taking the pledge at his hands; and a slaveholding teetotaller finds no true description but the trite one in Butler-compounding

for sins he is inclined to, By damning those he has no mind to.

An anti-slavery tectotal saint promising silence on slavery, that he may win such,-how far is he from the kingdom of the same condemnation? What, then has he gained? A noisy reception, wherever he good, from wine drinkers-civic feasts from the old foes of the temperance cause—the hurras of the newspapers And thus he sells

the wide scope of his large honors. For so much trash as may be grasped thus

True, this glitter has its effect upon the ignorant class he addresses: but to injure the slave with one hand, as much as he helps the Irish laborer with the other is but a poor claim to a world's gratitude. It was the boast of O'CONNELL, that he would never set foot on American soil, while it was polluted with slaver, Father MATHEW not only visits us, but consents to go

padlocked that he may be feted! The Reverend gentleman underrates both his evil importance and the servile worship we gladly pay to rank. When Lord MORPETH was in South Carolina. he commented freely on slavery. His tuft-loving hearers, remembering 'the blood of all the Howards ate their locks in silence. Had Father MATHEW beet true to his own conscience and fame, we should have recognised him as 'noble by the right of an earlier creation," and submitted still more respectfully to his

You will observe, also, that he has gone too far it his submission, even for our latitude. All the paper which criticise this matter presume that the interver must be misrepresented! No attempt, however, were thy of notice, has been made to impeach the accuracy of Mr. Garrison's account, and the recent interview Mr. Rogers with Father Matnew fully confirms But you will observe that, taking it for accurate, errs our papers cannot defend it. If so, why hasten to presume that he did not say what he is stated to have

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TES HAUGH st 20th, 1840.

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each man sphere to which he will devote but, above and beyond that choice, we owe himsen; see our countenance, the expression of our the public opinion of collections, given her inciden-That is the fulcrum on which she rests her effort rainst the cruel indifference of the British people. cannot break the brotherhood of the race; sell his sheme well the treasury of Irish teetotalism. silver, ne ms; Sileace from such a visitor is most significant support; silence from succession and no purpose, however holy, can justify a visit to shores at the price of such a compromise. We are aware that the eyes of the world are fixed

We are aware that the eyes of the world are nated the dead lion the better of the two.

When Howard was dining with the English Ambassador at Vienna, he denounced in strong terms the bassador abide its verdict on the issue between us. A Chrisabide its vertice on fessing that he can innocently stand face to face with the sinner, and promise not to rebuke him A Catholic submitting the spiritual to the him A Cataone to the civil power, in that he allows human laws to excuse him from delivering his divine message, 'Do as you him from delivering and the mouth for the dumb, in the cause of all such as are appointed to destrucin the cause of tion.' An abolitionist, coming to a land where humanity wages her battle against such fearful oddsto remain not neutral, but by marked silence, in such circumstances, give comfort to the foes of truth—throw discredit on the slave's friends-and lull into false security the half awakening conscience of the oppressor! A man, gathering into his hand more influnee than any other of the age can boast, and cowering before a guilty people, instead of rebuking them in the majesty of his God-given power!

We deay the right of any man, especially one of commanding influence, to be silent on one question, that he may enhance his weight on others. We do not allow a foreign birth to absolve any one, whose position gives him influence here, from speaking in schalf of the American slave. If there be anything in the character of the Temperance cause to break down national distinctions, and allow international influence, there is tenfold as much in the Anti-Slavery agitation. The slave, a man, denied education, robbed of the Bible, of his wife, his children, of himselfhopelessly imbruted-woman doomed almost of nessity to licentiousness-marriage annihilated-what stands between the servant of Jesus Christ and such a picture to bar him from rebuking the wretch who creates it? A law? If the slaveholder made slaves, as he drinks wine, of his own free will, the prudent Father would feel at liberty to deal with him! But he has made prostitution lawful-made murder lawfulmade the selling of his own children at auction law ful-and so the true apostolic successor of Peter and Paul is disarmed, and cries out, 'We ought to obey man, rather than God!" 'No law can sanction slavery, said O'CONNELL. What murder is on the pirate deck, that precisely is slavery, on the American soil. Every lover of justice, every Christian, is free, and is bound to denounce it. A Christian minister hailing a pirate ship, and promising to say nothing against their ecupation, if they would let him offer them the pledge, would be a fit type of a teetotaller bound to ce on slavery to advance teetotalism. We consider free speech no favor granted us by man, but a right, the gift of God, and abjure the policy of yielding any portion of it to save the rest.

hold the truth which God shows us as no plaything, or counter with which to traffic; but to be uttered all of it, in due time, and especially before those

We hold it to be the first mark of goodness, and the highest privilege of greatness, to speak what you think; and especially, in times when words are deeds, and mighty to work wonders. Painful indeed would it be to a sincere abolitionist, if God condemned him to go up and down this land, drying up the sources of mperance, and forbade him, full of power as he was, to lift his little finger for the relief of that hideous bondage he was daily doomed to witness. On all Mathew, we shall cheerfully abide the verdict of the world and posterity.

lence on the cruel mistakes of Government which upon the heads of Garrison and his crew.' have ruined her; and any great Briton may be innoindeed so, when he saw the iron entering into the souls of his countrymen? Did he not summon the to give him drink, -sick and in prison, with none to his testimony; asks that he will not allow his potent both, to account for such a conjunction. name to be added to the list of those who justify silence, in any circumstances, on such a sin.

bitter cup of anti-slavery. Father Mathew is so very proper a priest, that God's message must be countersigned by the national author-likes, before he will convert the place of the Massachusetts and the place, accompanied with so noble a testimony. In the place, accompanied with so noble a testimony. In the place, accompanied with so noble a testimony. In the place, accompanied with so noble a testimony. In the place, accompanied with so noble a testimony. In the place of the Massachusetts are placed by the place of the Massachusetts and placed by the placed of the Massachusetts are placed by the placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts and placed of the Massachusetts are placed of the Massachusetts ar

slaves, and will not feel offended. Father MATHEW is so enthusiastic a tectotaller

Father Mathew is such a protestant, such a stick- called for. ler for the right of private judgment on this question, that he can see nothing specific in the Scriptures arison and his associates subjected to complaint in this

I went, the other day, to see four pieces of statugainst slavery, though successive Popes infallible have. matter?

nounced it as unchristian and a sin!

vier would have laughed at a Catholic Christian al-

whether for better or worse, Ireland will determine. Every Irishman, the victim of centuries of oppres-

sech other our countenance, the expression of our cases other our countenance, the expression of our cases other our countenance, the expression of our cases of the first answer was, 'Come liberty, come slavery to my self, I will never countenance slavery at home or abroad. I will take my part at Anti-Slavery meetings; and though it should be a blow against Ireland, it is a blow in favor of human liberty, and I will strike that it who represent the pro-slavery party, contend that it who represent the pro-slavery party, contend that it

Ireland's living idol! Spite of the proverb, I think doctrine of abolitionism. It is to be exceedingly re

visit these States!

Yours, truly, WENDELL PHILLIPS.

The following is from the pen of one of or

most intelligent and estimable citizens. PATHER MATHEW.

This individual fills a large space in the popular mind at the present time, and is, par excellence, the lion of the day, not only with consistent advocates of temperance, but with that large class who eagerly ow the popular taste, lead where it may, either from a childish love of novelty or slavish deterence to fashion, no matter how incongruous with their characters and positions, their opinions and principles, so far as they may happen to have any. This trait is strikingly shown in the present case where rum-sellers, rum-drinkers, and tectotallers, the advocates of temperance and its bitter opponents, unite in fulsome

adulation to shout hosannahs to Father Mathew. The sectarian claims to be Catholic, the demagoguadvocates the claim of humanity, and both priest and politician join in the general joy at the advent of this Apostle of Temperance! The sympathetic circle is continually widening, and even our worthy Mayor, whose private life or official labors have never before given any indications of a love of thin potations, does homage to Father Mathew, fetes him with apparent sincerity and devotion, practices penance on cold water, and all but takes the-pledge.

Amidst this 'era of good feelings,' and general joy, this saturnalia of all incongruities, which brings such antagonisms into the same category, and groups Lucius Manlius Sargent and Peter Brigham, Deacon Grant and Mayor Bigelow, in loving fellowship around the same shrine, it is not a little provoking, but outrageously audacious, if we may credit the tone of the general press, that any one should, not with malice forethought, but with entire innocence and the best of motives, happen to cause a ripple on the surface of this happy scene. For, however slight the cause, it is clear, the waters are violently agitated, the happy delusions under which we were revelling are gone, and our pure gold over which we were gloating, as if transmuted, and becomes in our grasp only vulgar and

tarnished copper. The patience of Job never encountered so rude a test. No wonder, therefore, that those who possess perfect frenzy upon the authors of this dire mis-

Accordingly, a general yell, from every printer's devil or devil of a printer, has startled the welkin, and faithful record of the manner of its reception. these points, at issue between ourselves and Father made night hideous-upper crust and the rarest dough, cold-blooded conservatives and counterfeit rastarving, all the world not British born must keep si-

It is common enough for birds of a feather to pur- heard of a man, almost as great and well known as cently still, if, so doing, he can husband his influence sue the same quarry; but here, our wonder may well THEOBALD MATHEW, who began life by 'making him-

When we see the owls and the kites, The Nathan Hales and Elizur Wrights,

visit him, -asks of the great Irishman the bread of know the individuals in question, -must operate with rate against too free eating and drinking; thus imp

But let us, without further preface, -difficult though business has procured him. Father Marnew thanks us, Americans, that we have given the world the doctrine of forel abeliance. given the world the doctrine of total abstinence. He main question, and see what it is, which has caused any man, great or little, must hold his tongue over would fitly return the favor by holding to our lips the all this turmoil about Mr. Garrison and Father Ma- one abomination, to command more power for rebuk-

ities, before he will consent to deliver it—unless, indeed, it be to a people, like the Irish, who do not hold sary of British West India Emancipation. Father an enemy to freedom and to man, if he does not re-Mathew declined the invitation, and that, too, in a buke it as boldly and faithfully here, where it is, as manner which showed no interest in the subject, and ever did O'CONNELL or THEOBALD MATHEW in his meanwhile, that a man may sell his own children at no sympathy with the anti-slavery movement in this own country. action unblamed, if he will but do it sober! Fa- country,-whereupon, Mr. Garrison published the ther Mathewis so patriotic, that he will sacrifice a whole matter, and subsequently made such comments on the course of the Rev. Father, as seemed to him

Now, upon what ground is the conduct of Mr. Gar- UPRIGHTNESS AND DOWNRIGHTNESS.

Still, in 1842, Father Mathew could exhort his thew being (to quote a hypocrite) 'in the full tide of have made the exhibition less attractive in my eyepoor, uneducated countrymen, to exert all 'their influence' against the successful experiment' in the temperance cause, ought was a bust of Andrew Jackson. After viewing at nence' against slavery—when for them to speak was not to have a moment of his time, or an iota of his at- leisure the three other pieces, I turned to that, and to sacrifice their daily bread. Now, being here, his tention, diverted to any other object. This is the reaaingle word, worth all the influence of all the emigrants who ever landed, and to be spoken at no cost—

who claim to be advocates of both the temperance

who claim to be advocates of both the temperance

was struck at once with the mination stamped upon it. The whole head announger in the mination stamped upon it. The whole head announger is nother than the control of the con Father Markew means to do nothing at all in the and the Anti-Slavery movement. It is also the reason assigned by Father Mathew, at the time the invisuch a man sitting 'on the fence,' or white the fence, and the Anti-Slavery movement. It is also the reason assigned by Father Mathew, at the time the invisuch a man sitting 'on the fence,' or white fence, and to be apposent as no cost—I who claim to be advocates of both the temperance of white the same of the fence, and the same of the fence of We might suspect him to be a Jesuit, holding that the end justified the means—that, as lies were allowable in mother church's cause, so winking at slavery dia Emancipation, or any sympathy for the cause of might be for a lieuted with the least of the should commit himself. He was a democrat and might be for a lieuted with the least of the should commit himself. He was a democrat and might be for a lieuted with the least of the should commit himself. He was a democrat and might be for a lieuted with the least of the should commit himself. might be for temperance sake. But then, how Xa- Anti-Slavery in this country-I say these are the rea- a warrior; he not only avowed these characters, but

an adage with us, and constitutes the sum and sub- mands our admiration, even when accompanied by stance of this defence, as it seems to us, to wit-'A vices which cause its subject to fail of our respect uted it to ignorance and degradation. But Father it produces no such effect, and only reveals the hyling excellence.

MATHEW, 'the bright consummate flower' of your poorisy of the party so using it. Nevertheless, such

I have been surprised to see the number of people and in the party so using it. Nevertheless, such Maraum, 'the bright consummate flower' of your lake, seems to seal up the lesson, and show your unshappy race side by side with the Saxon, the Protestant, the Puritan, Covenanter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and all sects who happens it for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and Baptist, all races of the Holy Cross are not rebuked for inviting Father and coveranter and the results of the Holy Cross are not rebuked for inviting Father and the results of the Holy Cross are not rebuked for inviting Father and the results of the results of

would absent himself from anti-slavery meetings, the smallest tribute of his time or sympathy upon any

blow. Again, when the Repealers here threatened to withdraw their contributions, unless he would cease to show any sympathy with the Anti-Slavery move gainst the cruel multi-condition. Laws and occans denouncing American slaveholders—what was his reply? Let them blame me-let me be executed by free reason why he withholds all sympathy from the Slavery is the slave the brotherhood of the race; interposed, cannot break the structure of the faith which both profess, which wh O COMPROMISE WITH SLAVERY. A different tone this, from the 'non-committal' of powerful majority, and discountenance the unpopular

> Father Mathew, when surrounded by an anti-sla-'Hush,' said Sir Robert Keith, 'your words will be very sentiment, with DANIEL O'CONNELL to lead could endorse the strongest denunciations of slavery, reported to the Emperor.'
>
> What!' exclaimed the model Englishman, 'shall fraternize with a fugitive slave in the person of France. this tongue of mine be tied from speaking truth by any
> King or Emperor in the world? I repeat what I asU. States to 'join with the abolitionists every where,' declaring that 'slavery is a sin against God and God grant the world another Howard, and may he man, 'all who are not for it must be against it'-NONE CAN BE NEUTRAL.' These declarations Father Mathew endorsed on the other side of the Atlantic; but here he excuses himself from adopting the course he enjoined upon others, by saying, 'It would not be proper for me to commit myself on a question like this, under present circumstances.' What a melancholy spectacle is here presented! What a disgraceful position for the philanthropist, the Christian, or the moralist!

> > The Committee, who waited on Father Mathew on behalf of the Massachusetts A. S. Society, permit us to say, gentlemen of the temperance reform, we know, and you know, are second to none, not even the best of you, in their love of that reform, their unwavering convictions, their early and long continued labors and sacrifices, when that cause was as unpopular as anti-slavery now is; and if they have beco somewhat less prominent, since the cause has become popular, than they were when it was most unpopular, they are none the less its true friends now-friends who understand their mission to be, to bear the heat and burden of the day, perfectly satisfied, if that mission was only blessed, to resign the honors or credit of the crusade to any of their brethren who might desire that sort of distinction. They are open to no manly rebuke from any source whatever for the course they have taken in proffering an opportunity to this apostle of temperance, of practising his own preaching to his fellow-countrymen in America. It is no fault of theirs, if, measuring him by his own declared standard of anti-slavery duty, he should prove a dwarf; no fault, if, for taking it for granted that he was a whole man and a universal philanthropist, he should, at the touch of the Ithuriel spear of antislavery, shrivel to a fragment of humanity, and fill the space of a limited and partial philanthropist only. Let him bear the burden deliberately adopted by himself, and cast it not on the good cause he labors to

PATHER MATHEW AND SLAVERY. CONCORD, (N. H.) Aug. 20, 1849.

Who would have thought a polite invitation to Father Mathew to attend the anniversary of the aboliby the waving of a magician's wand, is suddenly tion of slavery in his own nation and government, would have waked up such a hornets' nest! Who should have been invited, if not he, to say nothing of his ever signing or seeing that Address of the 70,000 Irishmen to their countrymen who had emigrated no extra portion of that solid virtue, should have hither? He is a Briton, and it was a British jubilost what little discretion they had, and turned in a lee. Every Briton should be, ex-officio, a member of such a gathering. I hope the Massachusetts Anti-Slavery Society will never commit a greater sin than extending this invitation; nor you, than that of making

And what a thundering reason the poor slaverywhipped vassals, all about, are giving why this dicals, the respectable dailies and the disreputable 'Friend of Man' should keep aloof from the anti-According to Father Mathew, while Ireland is pennies, are all in full blast upon one and the same slavery cause—THAT IT WILL INJURE HIS INFLU-ENCE AT THE SOUTH!!! If he must pay that price for influence, let him scamper back to Ireland. I have for the peace or the anti-state church cause! Was it be excited at the diverse tribes which meet our view- self of no reputation'—at least among evil doers. How world to her rescue? The American Slave, a hunger- starting from the same rookery, and hawking to- THEW, then, may countenance the pirate, and cover ed, with none to give him bread, -athirst, with none gether. Other motives than those put forth, -motives his crimes with the leaves of the Bible, even for the which will readily suggest themselves to those who 'influence' it would give him to caution that same pividently squandering the fine estate his bloody and terrible

ing another.

Influence or no influence PARKER PILLSBURY.

natter?

Simply and substantially, this—that Father Ma- ed least about, and the absence of which would not lowing human laws, or national lines, to stop the mouth of his rebuke! And so he cannot be a Jesuit, but is simply Father Mathew Americanised!

A fallacy, which reveals a moral taint, has become sons of the Rev. gentleman and most of his apologists, gloried in them; and he would have scorned to consion, would, we should suppose, sympathise with the poor excuse is better than none. Better for what? Add to this integrity; make the man, in the language oppressed; and when we have seen it otherwise, in the emigrants that crowd our shores, we have attributed it is not sufficient to sufficient the suppose and when we have seen it otherwise, in the emigrants that crowd our shores, we have attributed it is not sufficient to sufficien

and all sects, who have ever failed to learn, in the achool of their own persecution, sympathy for the persecuted.

But we shall never despair of Ireland while we remember the tried fidulity of O'Connell. He waves he not unfrequently, I think, accepts invitations to such utterance is needed more than any where else in

ACCIPICED THE WEST INDIAN On AMERICAN SLAVE preach in Catholic churches, without a question from any body:—nevertheless, if we are to credit him or his knees before the slave power, that even our edible knees to knees the main or though to the mail, from 'Wapakaneta, Ohio,' half a sheet of a new the declaration of his utter and hearty hostility to slavery just as he is going to travel into the midst othis or that slevery just as he is going to travel into the midst other would not be good policy to renew the declaration of his utter and hearty hostility to this or that elevery just as he is going to travel into the midst other would not be good policy to renew the declaration of his utter and hearty hostility to slavery just as he is going to travel into the midst othis or that slavery, the very place where such protest is somewhere repeated the story, that whe

being the great virtue it is commonly repu ed to be, is bands, wives, brothers, sisters, and children of all not a virtue at all. There could be no improvement ages, 'in lots to suit purchasers.' without change : but we have a right to demand that change shall be improvement; and we have a right to expect that the man who changes his course shall come source to truth and justice, instead of going further from them.

jects to take arms in defence, against the invasion of
Austria, because he could not bear to see Christians shed

Now neither 12 1-2 nor 20 cents constitute a large each other's blood, should now give his approval and amount; but such instances as we have mentioned

very public sentiment, besought his countrymen who back. were in intimate relations with it to oppose the pro-slavery feeling by all the peaceful means in their power, and to join with the abolitionists everywhere, since, upon this subject, none could be neutral,—should now, when he is Washington Street—1849.' pp. 88. to join with the abolitionists everywhere, since, upon this subject, none could be neutral,—should now, when he is brought into intimate relation with that public sentinent, decline to commit himself, and propose to travel through a slaveholding country, without once speaking of slavery, and without declaring any change of sentiment as to the merits of the case-indicates either a depth of blindness, or a degree of cowardice and recreancy, utterly disqualifying him for the position of guide, either in religion or any of its consti-

Imagine, if you can, that James Freeman Clarke, vention, should decline to attend a temperance meeting there, or to 'commit himself' upon that subject at all, because he is there to promote the cause of peace. Should we not blush for him? Should we not feel that his position was an unworthy and shameful one? And if he urged in excuse, or if we knew his reason to be,-that many members of the Peace Convention were drunkards and rumsellers .- would not this increase, rather than diminish, our seuse of his unworthiness? It seems to me that our disapprobation in such a case could hardly fail to be mingled with con-

do not see but that the attempt to help one reform at pediency rather than principle? C. K. W.

LETTER FROM RICHARD D. WEBB.

My DEAR GARRISON :

every step of your public course with unwavering ad-its demands, and the rapidity of its progress. miration of your fidelity to the promptings of truth It is unnecessary, at this late day, to enter upon heartily adopt; and I rejoice to see that another of have exercised a contro sorry the temperance-loving editors of our times would have been, over the mistake he made! Father Ma
Declaration of Independence. It is a grand thing to the number of its agents, and the circulation of its

Ever yours affectionately, RICHARD D. WEBB.

ERRATUM. nessed his success in his profession. That a few er- entirely on her own efforts. rors, none of them very important, appears in his retery of that noble art.

But my purpose in writing now, is not so much to give our friend the praise he merits but does not need,

The Sixteenth National Anti-Slavery Bazar as to ask you to correct four or five of the very few be held in Boston during Christmas week, and all mistakes which I find in his report of my speech, desiring to co-operate with us are requested to comthe only ones which approach near enough to importance to render the labor of correcting worth the

In the opening of the third paragraph, first column, 'There are those, doubtless, who will ask us why we have almost turned a fast into a festival,' &c., instead of 'why have we almost turned,' the sentence should read, 'why, if we must turn,' &c. Second column, line 26th from the top, instead of

'witnessed the truth of the word,' read 'witnessed the utterance of the word.' Same column, near the middle of it, instead of 'ev-

ery prospect of personal success in the case,' read ' ev ery prospect of personal advantage in case of success. Third column, a little below the middle of it, instead of 'must with the better confidence,' &c., read must feel the better confidence,' &c. Fourth column, fourth line above the poetical quo-

tation, instead of 'protect him from the prey of a mob,' read 'protect him from the fury of a mob.' Have the goodness to publish these corrections—the small number and slightness of which are a strong testimony to the excellence of the report-and by so doing, oblige Yours truly, C. C. BURLEIGH.

8th Mo. 19th, 1849.

To READERS AND CORRESPONDENTS. We are again compelled to omit, for want of room, every scrap of foreign and domestic intelligence, besides several com-munications intended for our present number. This week we allow our enemies a full hearing.

most urgently needed; and they think it is good policy to gain proselytes for temperance by a silence which gives consent to the abominations of slavery—good policy to build one wing of the temple of religion and humanity with stones which your workmen are pulling down from the other wing.

Consistency with one's previous course, so far from being the great virtue it is commonly remy ed to be in being the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue it is commonly remy ed to be in the great virtue in the great virtue

Here is another instance of thoughtlessness us of 12 1-2 cents. The writer should not have thrown It is not strange that a Pope should use the sword to extend or regain his power; Popes have always done so. But that Pius Ninth, who forbade his subsend it by Express at more than double that amount of

blessing to a French army going to bombard Rome, shows either such blindness or such baseness as absolutely to disqualify him for sovereignty either temporal or spiritual.

It is not such baseness as we have mentioned are of frequent occurrence, and in the course of a year make an enormous tax upon us. Will correspond or spiritual. poral or spiritual.

It is not strange that a clergyman should hold himself aloof from the Anti-Slavery cause; such is the common position of clergymen. But that Father Macommon position of clergymen. But that Father Macommon position of clergymen. hew-who, when himself far distant from a pro-sla-was only an extra ounce that broke the camel's

This little treatise has attracted much attention in England, and justly elicited many strong encomiums from the British press, on account of its originality and novelty, its logical and scientific ability. The Critic, on the appearance of the first portion of it, said it 'suggests food for a life of thought.' The Border Watch says- Perhaps nothing we ever read, of uninspired man's penmanship, has excited within us sensations of a more startling yet pleasurable kind. who has been known as a friend of temperance here, niable premises, does the writer prove his point, until the omniscience of the one great Deity is made apparent to our mental vision, and in an extraordinary new and clearer light.'

We heartily join in these commendations. Though discussing a most abstruse and highly imaginative subject, the work is singularly lucid in its style, and wonderful in its scope. It is not known, at least it is not stated, who is its author. We have marked some extracts for insertion in another number.

The Science of Man applied to Epidemics: their Cause, Cure, and Prevention. By Lewis S. Hough. Boston: Published by Bela Marsh, 25 Cornhill— 1849.' pp. 290.

We commend this work to all who are interested in the expense of another is good policy. Whence comes physiology, or engaged in tracing the rise, progress this, but from the fact that the clergy, the people's and cure of epidemics. The author writes as if his teachers in religion and morals, have always taught soul was in his work, and communicates much valuaconformity rather than independence; skilful dodg- ble information on a subject as yet but very imperfecting rather than uprightness and downrightness; ex- ly understood. We hope he will find many readers. As soon as we can find room, we shall make some extract from this treatise.

SIXTEENTH

National Anti-Slavery Bazaar.

As an opportunity offers to send you a few lines, I The Committee of the National Anti-Slavery Badon't like to miss the chance of telling you that your zaar, deeply feeling their responsibility to the holy friends here are unabated in their feelings of confidence and affection towards you. We sympathized identified, have resolved anew to make their exertions in your recent domestic bereavement, and watch for its promotion correspond with the greatness of

and duty. I do not know whether the abolitionists are as great in America as they seem to be when viewed across the Atlantic, even with all the light of the which the funds resulting from this effort are devot-Refuge of Oppression to correct the obliquity of our vision. But I can say this for myself, that amidst the turmoil in which Europe is now plunged, and the events going on around us, my confidence in the cause its righteous principles and uncompromising practiof human progress is sustained more by the magnanimous fidelity evinced by you and your friends, than by any other means. You have not yet expressed any convictions, either religious or political, that I cannot the people, and in a few years is found thereby to the great men of New England,—Theodore Parker,— throughout the country. It dictates the course and has been enabled to see that he does himself honor by bends the policy of every political party; and speakidentifying himself with you. I lately read his Discourse on Religion with intense interest. As I read sonal struggles, its words of everlasting truth are it, I often felt the truth of the beautiful saying, that heard, and more and more obeyed. . . . It has where the spirit of the Lord is, there is liberty. His book is full of liberty and light; and the writer is only alities; no hidden aim, no double purpose.' With in his right place amongst that little band of Amerithis Society, in a word, rests the hope of the Ameriperiodicals, depend greatly on the amount of funds which we, through this yearly effort, are enabled to

place at its disposal. We regard the importance of the American Anti-Slavery Society as paramount to that of any other Anti-Slavery organization, and of course its claims BROTHER GARRISON :- I heartily unite with you, in for help and sympathy paramount to those of any the well-deserved commendations which you bestow other. Boston and its environs, indeed, supply us upon our friend Parkhurst's report of the speeches with a market; but with a trifling exception, barely at Worcester, on the 31 inst., as published in the last sufficient to remunerate the expense of Anti-Slavery Liberator. I should have been much surprised, especially, at the high degree of accuracy with which in Massachusetts. In sustaining the cause in her own he has given my own remarks, if I had not before wit- borders, she asks no aid from beyond them, but relies

These being our circumstances, we appeal to Aboport, is not at all to be wondered at; but that they litionists EVERY WHERE, earnestly invoking of each should be so few and so slight, considering, too, the unfavorable circumstances under which it was made, may well excite the admiration and astonishment of those who have hitherto known nothing of the power of phonography, and of friend Parkhurst's masdence on that common human heart, whose unsophis-

The Sixteenth National Anti-Slavery Bazaar will municate with the undersigned. ANNE WARREN WESTON.

M. W. CHAPMAN.

ELIZA L. FOLLEN, ANN T. G. PHILLIPS. SUSAN M. CABOT, CATHARINE SARGENT. HENRIETTA SARGENT. THANKFUL SOUTHWICK. HARRIET B. HALL, SARAH N. SOUTHWICK, LOUISA LORING, MARY MAY, SARAH S. RUSSELL, ANN R. BRAMHALL, HELEN E. GARRISON. MARIA LOWELL, ABBY FRANCIS, HARRIET T. WHITE, MARY GRAY CHAPMAN. SARAH B. SHAW. FRANCES MARY ROBBINS. CAROLINE WESTON, ELIZA F. EDDY, LYDIA D. PARKER. ELIZABETH GAY. CAROLINE F. WILLIAMS, EVELINA A. S. SMITH, HANNAH TUFTS, HARRIET M. PALMER. MARY WILLEY.

OBITUARY.

Howard's Valley, (Ct.) Aug. 10, 1840.

Agreeably to the request of friends, I send you the notice of the death of Miss Caroline E. Perkins, of Willimantic, sged 27. The deceased was one of the choice spirits of the age. She was for many years a member of the Methodist Episcopal Church, but withdrew in 1842, in consequence of the pro-slavery character of that body. She has always been strongly attached to the cause of the slave, and many of our anti-slavery friends will remember, with gratitude, the warm reception with which they have been greeted in the family to which she belonged.

On the 1st of August, early in the afternoon, she went to visit a young lady who was sick. About 5 o'clock, she was conversing on the best course to be pursued by the abolitionists, and was about handing a newspaper to the sick girl, when she fell from her chair a corpse. All efforts to call back the departed spirit were of no avail—she was gone. A post mortem examination was had, but no definite conclusion could be arrived at; the most probable conclusion was, that she died of congestion of the brain.

In the death of Miss Perkins, the slave has sustained a great loss; and the friends of humanity in Willimantic will long mourn the departure of one of their choicest ones.

Her funeral was attended on the 3d instant, whon a discourse was delivered, and other appropriate services performed. A numerous concourse was in attendance; all seemed to mourn her loss, and to sympathize with the relatives. She has left an only sister, without father or mother to grieve for her loss May Heaven's choicest blessings attend and sustain

Yours respectfully. J. H. COE.

BIRTH-DAY OF JOHN HOWARD. ANNUAL FESTIVAL.

The Annual Festival in commemoration of the Birth-day of John Howard will take place in Washingtonian Hall, Bromfield Street, on MONDAY, Sept. 3d, to continue three days. A Fair will be held in connection with this interesting event, to aid the Prison Reform. Mechanics, Artists, and Manufacturers, are invited to send the product of their labors. Fancy articles are also solicited, the product of female taste and skill. The Fair will open at 10 o'clock each day. There will be addresses each evening, and appropriate

Articles may be sent to Bela Marsh, 25 Cornhill, the office of the Prisoners' Friend, or to B. H. GREENE, 124 Washington street, the chairman of the committee of arrangements.

Tickets 12 1-2 cts.-Children half price-Season Tickets 25 cts.

As this Festival is not sectarian in its character, it is hoped that all true lovers of humanity will aid in

ANTI-SLAVERY FAIR, AT WORCESTER. ANTI-SLAVERY FAIR, AT WORCESTER.

The Anti-Slavery Ladies of the city of Worcester and neighboring towns, will hold a FAIR, for the benefit of the Massachusetts Anti-Slavery Society, in WORCESTER, commencing on TUESDAY, September 18, and continuing through the week.

A large collection of valuable and beautiful articles will be offered for sale.

Friends of the cause in Worcester County are particularly invited to furnish contributions for the Refreshment Table.

freshment Table.

A more particular notice may be expected next

OLD COLONY A. S. SOCIETY.

The next semi-monthly meeting of this Society will be holden at the Four Corners in Middleboro', on be holden at the Four Corners in Middleboro, on Sunday, Sept. 2d, 1849, commencing at 10 o'clock, and continue through the day. That acute, uncompromising friend of humanity, C. C. Burleigh, will again be with us. We do hope as many of our friends as can conveniently, will be present. The meeting, undoubtedly, will be a very interesting one, and should be well attended.

H. H. BRIGHAM, Sec'ry.

Charles Stearns of Boston will address the people of Essex who worship in the new meeting-house, on Sunday, Aug. 26, forenoon and afternoon, and will lecture on slavery, at 6 o'clock, P. M., in Manchester.

ANTI-SLAVERY CONVENTION AT HARWICH. The friends of liberty and universal emancipation, on the Cape, are hereby notified that an Anti-Slavery Convention will be held in the Methodist meeting-house, in South Harwich, commencing on Saturday, at 2 o'clock, P. M., and continuing through Sunday,

Sept. 15th and 16th. Wm. Lloyd Garrison and Samuel J. May, Jr., have promised to give their attendance. There is also some reason to hope that Wendell Phillips will be present on the occasion. Let there be a large and spirited gathering, worthy of the Cape, and worthy of the

JOSHUA H. ROBBINS, NATHANIEL ROBBINS, Committee. GILBERT SMITH,

LECTURE AT KINGSTON. William Lloyd Garrison will lecture in the Town Hall in Kingston, (Old Colony,) on Sunday afternoon and evening, Aug. 26—the services commencing at 2 P. M., and at 7 in the evening—the subject in the afternoon being the obstacles that stand in the way of human redemption, and in the evening American slavers.

DIED—In Brooklyn, (Ct.,) on Seturday, August 11th, Theodore Scarborough, eldest son of Philip Scarborough, aged 35 years.

Scarpogough, aged 35 years.

Through a long, a very long sickness, and in the hour of his death, a beautiful faith in God, his Heavenly Father, and in a blessed immortality, comforted and sustained him. He was a warm friend of the antislavery cause, and much beloved by all who knew him.

'Thine eyes one moment caught a glorious light, As if to thee, in that dread hour, 'twere given To know on earth what faith believes of Heaven; Then like tired breezes didst thou sink to rest, Nor one, one pang the awful change confessed.

The weary spirit breathed itself to sleep,

So peacefully, it seemed a sin to weep

In those fond watchers who around thee stood, And felt, even then, that God, even then, was good. Will the Practical Christian please copy?

SUNDAY OCCUPATIONS.

BY CHARLES K. WHIPPLE. Just published, and for sale at the Anti-Slavery office, 21 Cornhill. Price 12 1-2 cents—twelve copies for \$1.

FOR SALE

AT THE ANTI-SLAVERY OFFICE,

AT THE ANTI-SLAVERY OFFICE,

21 CORNELL,

MEMOIRS of Fowell Buxton, Bart.—1 vol. 8vo.

510 pp. Price \$1 75.

A Tribute for the Negro—by W. Armistead—1 vol.

8vo.—562 pp. Price \$3 00.

Memoir of Rev. Abel Brown—by his Companion, C.

S. Brown—1 vol. 12 mo.—228 pp. Price 75 cts.

Narrative of Wm. W. Brown—25 cts.

Do. of Henry Bibb—50 cts.

Do. of Josiah Henson—25 cts.

J. P. Lesley's Address to the Suffolk North Association of Congregational Ministers—25 cts.

Jay's Review of the Mexican War—75 cts.

The Biglow Papers—62 1-2 cts.

Lowell's Poems—62 1-2 cts.

Speech of Hon. Horace Mann on Slavery, &c.—12 1-2 cts.

August 10

Wanted Immediately, A N intelligent and active lad, sixteen years of age or over, to learn the tailor's trade. Address a line to the subscriber, Reading, Mass. IRA GRAY.

August 10 tf

WILLIAM CRAFT, DEALER in New and Second Hand FURNI-TURE, No. 62 Federal street, Boston. N. B. All kinds of Furniture cleaned and repaired with despatch, in the most satisfactory manner. The patronage of his friends and the public is re-spectfully solicited.



THE BROTHERHOOD OF NATIONS. AN ANTICIPATION.

SUGGESTED BY BERANGER'S 'ALLIANCE DES PEUPLES. BY CHARLES MACKAY, LL. D. The wars had ceased; the weary nations furled Their tattered flags, & sheathed their blunted swords And, sick of blood, the decimated world Counted its scars, its glories and rewards. A little whisper, raised in doubt and fear, Made an appeal to all the suffering lands-Form an alliance, holy and sincere, And join, join hands.

Old men left childless and disconsolate, Widows forlorn, and maidens sorrow-crowned, The children loitering at the cottage gate. The young men mournful gazing on the ground, Joined in the erv, lamenting, yet of cheer-Repeating over, Oh! ye ruined lands, Form an alliance, holy and sincere, And join, join hands.

The ploughman singing at the early morn, Sto pped in his task, and shuddered to behold, Through the long furrows for the future corn Half-buried skulls projecting from the mould, Bones of his brethren, scattered far and near; And sadly gazing sighed, Unhappy lands, Form an alliance, holy and sincere, And join, join hands.

The whisper spread-it gathered as it went; From crowd to crowd the aspiration flew; Distracted Europe staunched the wounds that rent Her bleeding bosom, pierced at Waterloo; Her wisest sons, with voices loud and clear, Took up the words, and bore them o'er the lands Form an alliance, holy and sincere, And join, join hands.

Why should ye drag,' said they, 'the furious car Of wild ambition? why, with sweat and toil, Follow the panting demi-gods of war. And with your blood make runnels through the soil Long have you suffered-long in mad career Borne fire, and sword, and sorrow through the lands-Form an alliance, holy and sincere, And join, join hands.

Sheathed be the sword forever-let the drum Be schoolboys' pastime-let your battles cease, And be the cannon's voice forever dumb, Except to celebrate the joys of peace. Are ye not brothers? God, whom ye revere, Is he not Father of all climes and lands? Form an alliance, holy and sincere, And join, join hands.'

The words grew oracles; from mouth to mouth, Rapid as light, the truthful accents ran From the old Northland to the sunny south-From east to west they warmed the heart of man : The prosperous people, with a sound of cheer, Passed the glad watchword thro' the smiling land Form an alliance, holy and sincere, And join, join hands.

They spread, they flew, they fructified apace; The spear and sword hung resting on the walls, Preserved as relics of a bygone race, When men went mad, and gloried in their brawls. Peace-the fair mother of each bounteous year-Dropped corn and wine on the prolific lands; Form an alliance, holy and sincere, And join, join hands.

England forgot her deeds of battle done; France blushed at 'glory' gained in fields of gore; German, Italian, Spaniard, Pole, and Hun, Taught kings a lesson, and were foes no more-Knowledge achieved the circuit of our sphere. And love became the gospel of the lands-When that alliance, holy and sincere, Had joined all hands.

From the Anti-Slavery Bugle. THE CONTRAST.

The petty thief who steals a purse. Or works a depredation To save him from starvation; Is taken by the arm of law. And to the jailor handed : The curse of Cain, in words of flame, Upon his name is branded.

But he who steals my partner dear. And sells my babes in slavery, Is gloried for his wicked deeds, And landed for his knavery. He robs me of my darling self. He takes away my earnings, And brands his name upon my cheeks With red-hot from burning.

He separates the loving hearts Whom God hath joined together, He breaks the golden chain of love, And ruin spreads forever: He turns the weeping wife away, He mocks her desperation, And with his poisoned lips he sings The God of his Salvation

His is the legal trade in blood, And his the law's protection ; And his the Christian brotherhood, In pious church connexion ; And his the seat in Congress hall, To govern legislation, And hear the swelling words of fame, Of Freedom's loving nation. Wadsworth, (Ohio,) May 13.

THE FUTURE.

Years are coming-speed them onward! When the sword shall gather rust. And the helmet, lance and falchion, Sleep in silent dust !

Earth has heard too long of battle. Heard the trumpet's voice too long : But another age advances. Seers foretold in song.

In the past, the age of iron, Those who slaughtering met their kind, Have too often worn the chaplet Honor's hand has twined.

But the heroes of the future Shall be men whose hearts are strong, Men whose words and acts shall only

But the sabre, in their contests, Shall no part, no honor own; War's dread art shall be forgotten, Carnage all unknown.

Years are coming, when forever War's dread banner shall be furled, And the angel Peace be welcomed Regent of the world!

Hail with song that glorious era, When the sword shall gather rust, And the helmet, lance and falchion, Sleep in silent dust !

I would not rail at Beauty's charming power; I would but have her aim at something more

Reformatory.

JEFFERSON, (Ohio,) July 22, 1849.

I forward the enclo Wendell Phillips, for insertion in the Liberator. If, in your opinion, they are fitted to arouse inquiry into the question of DEATH, as a means of protection and social order, I would thank you to insert them. It is now some fifteen years since I began to communicate with my fellow-men, through the columns of the Liberator. During that time, you have inserted many things from my pen, written in this country and Europe. To save this earth from violence and blood-to inspire man with respect for man, and induce men to live in mutual love and brotherhood, has been the great object of my mission the past twenty years. From the beginning of my efforts in this se, I was certain that the principles of Christianity and Human Brotherhood could never prevail, and life, liberty and property rendered secure, while men, as individuals or governments, assumed and exercised the right to inflict death upon their fellow-men, for any cause; for it seemed to me a simple truism, that the greater includes the lesser, and that while men assume the right to inflict death, they may also do any thing to man short of death; if we may take life, we may take all that belongs to life. There seemed to me little use in rebuking a man for putting out my eyes, cutting off my ears, taking my property, or enslaving me, while I conceded to him the right to kill me: for it seemed a self-evident truth, that, under whatever circumstances I allowed that he might rightfully kill me, I must admit that, under like circum stances, he might rob me or enslave me; or do any injury to my person short of taking life.

Therefore, I struck, at once, at the abolition of only objection, of any force, that could be urged, was urged; and has been urged in every step of my progress, both in this and other countries. It is this :- prophecies, are to be tested by that statute book God inflicts death on men; therefore it is right for men to inflict it on one another. This has been the only argument for war and the gallows that deserves the name. I could not answer this objection to my own satisfaction, without conflicting with the popular own satisfaction, without conflicting with the popular views of theology of all sects, respecting the Bible, inspiration, mirecles, providence, and the Divine will which can be safely trusted. All others are liainspiration, miracles, providence, and the Divine had hoped that when men saw the inexpediency of death as a means of protection, they would cease to urge the objection. But though the history of the government. I hate theological discussions; and I world declares that life and liberty can never be protion, their religion and their God, as a justification of war, death-penalty, and slavery; and I have long been satisfied that men can never be saved from violence and blood, while they are under the delusion that direct and only revelation of God's will, is written that, in their views of God and man, they are bound on the physical, social, mental and moral constitution to remain where Abraham, Moses and David were. or where any writers or teachers of the past were. God alone is unchangeable; man, in his conceptions be improving and progressing so long as he exists.

In the following letters, in discussing DEATH as means of protection to man, or of glory to God, I have given my views of the questions-How does God accomplish his purposes touching man? Does God inflict Death on man? What is Death? Does God ever interpose by miracles, by dreams, by visions, by direct, ceasional inspiration, or in any way, except by means of natural, fixed laws, to regulate human affairs? Can disease, death, slavery, war, or any pain and suffering, be justly attributed to God?

Thine truly, . HENRY C. WRIGHT.

DOES GOD INFLICT DEATH UPON MEN? GENEVA, Ohio, July 17, 1849.

To WENDELL PHILLIPS, Boston:

It is now several years since we first exchanged views on the subject of DEATH, as an agent in the hands of man to prevent wrong and enforce right, and to secure individuals and society against human aggression. I have long cherished the belief, that man ression. I have long cheristed the ories, that had never did and never can rightfully and safely assume or exercise this power over his fellow-creatures; that to do so is a violation of the unchangeable relations and obligations of man to man—an outrage upon the rentire of the law is sin, and the wages of sin is death. I do not believe any other penalty will ever be inflicted on man, except that which is inherent in transgression, and from which the transgression of the law is sin, and the wages of sin is death. I do not believe any other penalty will ever be inflicted on man, except that which is inherent in transgression of the law is sin, and the wages of sin is death. I do not believe any other penalty will ever be inflicted on man, except that which is inherent in transgression of the law is sin, and the wages of sin is death. I do not believe any other penalty will ever be inflicted on man, except that which is inherent in transgression of the law is sin, and the wages of sin is death. I do not believe any other penalty will ever be inflicted on man, except that which is inherent in transgression. natural justice and equity. An objection to this sor can never be reprieved, except by the destruction and others, is this: God has a right to inflict death man has to fear is that which consists in violation of upon men by such agents as he sees fit; and he has law; the only heaven for which he can justly and as good a right to use man to inflict death upon man, rightfully hope, is that which consists in obedience as he has to inflict it by the agency of floods, earth- to law. So that we all carry, and ever shall carry. quakes and disease.

ject of war, or DEATH, as a means of protection, the with all its complicated and perfect apparatus of leabove was the only objection to the absolute sanctity gislative judiciary and executive powers; its organic of life which had any seeming force. That death was and statute laws; its omniscience, omnipresence and an outrage, as certainly as was slavery, I felt assured. I had no more doubt as to man's inalienable beauty and majesty, is within us; engraven on every right to life, than I had of his inalienable right to nerve, muscle, vein and artery of our physical nature; liberty; and the conclusion was, that whatever sanc- and on every thought, affection and sympathy of our tioned death or slavery, must be wrong; and that souls. This empire God founded; over it he presides whatever asserted that God ever inflicted either on as lawgiver, judge and king; not one law of that men, must be mistaken; simply because both seemed kingdom, however minute, does he ever repeal, modto me violations of natural justice and equity, opposed ify, or, for one moment, suspend. The stamp of falseto fundamental morality, and to the essential elements hood is on all that is opposed to it, no matter what of our social existence and happiness.

But there lay the objection; urged by all the advocates of Death, as a means of protection: God inflicts death upon men; therefore it is right for men to do it. To establish the position, the objector cited do it. To establish the position, the object of the instances recorded in Jewish history, where God is said to have inflicted death by human agency; also, by the elements, and by disease. The inquiry was forced upon the advocates of peace, by those who forced upon the advocates of peace advocates of peace advocates of peace advocates of peace advocate and peace advocates of peace advoca urged the above objection—Did God ever inflict death that the original Scripture reads so. He says: upon man by human agency, or otherwise? Is death the legitimate result of God's plan in regard to the existence and progress of man? It seems to me that and a Dean to boot, on such a point; but this is not all who oppose war and the death-penalty, on the ground of moral principle, are bound to answer these set right in their theology; nor will it be the last. I inquiries; for they result naturally from the only must, therefore, be pardoned for my presumption. The words of God are these; 'Whatsoever sheddeth man's blood, its blood shall be shed.' and if Mr. of anti-war. Did God ever inflict death on man by the hand of man? If he did, then death, thus inflicted, is not a violation of natural justice, and necessarily wrong, but may be right, and inflicted at any time.

If he did, then death, thus inflicted, is not a violation of natural justice, and necessarily wrong, but may be right, and inflicted at any time.

If he did, then death, thus inflicted at the regional Hebrew, to the Septuagriut, to the Vulgate, and to the versions (among others) of Wickliffe, Calmel, Scio, and Ostervold. The words 'by man' are an To prove that he does, it is said that he inflicts it by other other agencies, and why not by man? The authority of the Bible and of Providence is quoted to sanction the use of death as a means of protection against the aggressions of man. This argument anthority of the Bible and of Providence is quoted to swered, there remains not the semblance of a reason why individuals or governments should persist in the ascertain? revolting practice of inflicting death as a penalty, or a

means of defence, or that God may be honored. Does God inflict death upon men, to vindicate his own glory? Before answering this, I will state and illustrate two positions:—(1.) God works out all his designs respecting man by the agency of fixed laws.

Observance of the knoodar.—The Sheriff of London to the confessions of the condition of the condition of the confessions all the week. He has learned, from the confessions of most of the prisoners, that their crimes originated in Sabbath-breaking. All human beings have been and will be brought into existence, and carried forward in their progress, by means of fixed laws. God, I believe, fixed, and con- it is to Sunday- if it is well hemmed, it will not tinues this order of nature, touching the production ravel out during all the week.' As to crimes origiand progress of human beings. He accomplishes his plans respecting man, not by occasional interpositions, by positive, arbitrary commands, issued now and then at different periods, in different places, and to particular persons; but by defined, immutable

thing; and God cannot save the violator from the enalty, without a change in his nature and relations.

(2.) These laws, under which God has placed us, if allowed to work out their designed results, would never bring suffering to any human being. Whoever obstructs them, must suffer. If man does this knowingly and intentionally, he suffers as a criminal; he must suffer, unless the laws of nature are suspended or repealed, which never was and never can be done, without a change in man's physical and social nature. These laws are just, holy, and good; and if they were allowed to work out their intended mission, unobstructed, human beings would come into existence without suffering, and be carried on in their eternal progress, and through all natural changes, whatever they may be, not only without pain of body, or anguish of mind, but with feelings of joy and exultation. This onward and upward movement of the divine economy, or government, is instinct with almighty en ergy, infinite wisdom, and perfect benevolence; and it would carry forward man from the seminal state of his existence, through all changes, however great and entire, in his course of unending progression, with 'joy unspeakable, and full of glory !

Such is my faith in the being, character and gov

ernment of God, so far as man is concerned. I conine my remarks to the Divine economy touching man, because this is the subject now under discussion-How God accomplishes his purposes concerning man whether by fixed and good laws, or by direct, occasional inspirations or revelations, in the form of pos itive arbitrary commands. By laws, I should say, that may be known to all, and relied on as just and equal; and NEVER by direct and positive decrees, Death, as a penalty for crime, or as a means of protection to life, liberty, person, or property. But the made known as best they may be. All such supposed interpositions, in dreams, visions, miracles, omens, o which God has engraven upon the constitution of man, and are to be received as true or false, accord ing as they agree or disagree with the teachings of that infallible, paramount rule of faith and practice. ble to be perverted, altered or obscured by human igothers to get possession of it; we have to go to no dependent on no priest, church, or politician, legislator or judge, to expound it to us; that word of God, of every human being, in a language common to all wherever he goes, that goes; in it, God is ever talking with him, about his obligations and duties; when he goes out, and when he comes in, when he lies down, and when he rises up, in the house and in the field, in solitude and in society, sleeping or waking that gentle, loving voice is ever speaking, mildly, but with resistless energy and authority, and saying-This is the way; walk ye therein.' To this law and ny man may appeal, with undoubting confidence. This is his only infallible rule of faith and practice; this is the only law that can make wise the imple, give confidence to the doubting, hope to the onding, peace to the troubled, and joy to the afflicted. The Bible and all other books contain reve lations from God, so far as they record the teaching

of these fixed, unchangeable laws; no farther. Man is a part of a universe, and like all the rest that universe, he is under certain laws, and his aim should be to search them out and obey them. God's plan, respecting the production and progress of human beings, is as fixed as it is touching trees and flowers; and he no more directly interferes by miracous abnormal means to manage men, than plants. By such obedience alone can he live happy in this state or in any other; and he has ever found, and will ever find, that a transgression of the law is sin, and the wages which I have heard stated by yourself of the present order of things. The only hell which our heaven or hell in ourselves, and never can we When, in 1830, my attention was called to the subomnipotence; its truth, justice and goodness; its may be its pretensions to inspiration and infallibility. HENRY C. WRIGHT.

CAPITAL PUNISHMENT

A late number of the Exeter (England) Times

'I say these are not the words of God. It may interpolation, and were placed in the passage by the Bishops, Priests, and Deacons' who produced one common version, and dedicated it to that Solomon of

Is this so? Will some one versed in Hebrew lore

Observance of the Sabbath .- The Sheriff of Londo

The 'old maxim' alluded to is just as true applied to Monday, or any other day of the week, as nating in Sabbath-breaking, the statement cannot b ing-and from what is not, no iniquity can proceed.

Swords before Ploughshares .- The Legislature to particular persons; but by defined, immutable principles and laws, engraven upon our physical, social, intellectual and moral nature; which laws are to be discovered by an application of our powers to that end, as the laws of geology, chemistry, astronomy, electricity and light are found out. I would say here, these laws can never be violated with impunity; for the violation and the penalty are one and the same legislative body, about three these laws can never be violated with impunity; for the violation and the penalty are one and the same legislative of Connecticut, at its recent session, voted two swords to be presented to two officers of the Mexican army, who were volunteers from that State. Six hundred dollars were voted to meet the expenditure. At a session of the same legislative body, about three years since, when the officers of Yale College asked for a small grant to aid in establishing an agricultural department in that institution, the petition was rejected.—N. Y. Observer. [And Connecticut is Orthodox.]

Miscellancous.

WASHINGTON, Aug. 14. BY THE PRESIDENT OF THE UNITED

PROCLAMATION.

There is reason to believe that an armed expedition is about to be fitted out in the United States, with an intention to invade the Island of Cuba, or some of the provinces of Mexico; the best information which the Executive has been able to obtain, points to the Island of Cuba as the object of this expedition. It is the duty of this Government to observe the faith of treaties, and to prevent any aggression by our citizens upon the territories of friendly mations. I have therefore thought it necessary and proper to issue this proclamation, to warn all citizens of the United States who shall connect themselves of the United States who shall connect themselves with an enterprise so grossly in violation of our treaty obligations, that they will thereby subject themselves to the heavy penalty denounced against them by our Acts of Congress, and will forfeit their claim to the protection of their country. No such persons must expect the interference of this Government in any form in their behalf, no matter to what extremities they may be reduced, in consequence of their conduct.

An enterprise to invade the territories of a friendinal as tending to endanger the peace and compro-mise the honor of this nation, and therefore I expect all good citizens, as they regard our national reputation, as they respect their own laws, and the laws of nations, as they value the blessings of peace and the welfare of their country, to discourage and prevent, by all lawful means, any such enterprise; and I call upon every officer of this Government, civil or military, to use all efforts in his power to arrest for trial and punishment every such offender against the laws providing for the performance of our sacred ob-

dred and forty-nine, and the seventy-fourth of the Independence of the United States.

Z. TAYLOR.

J. M. CLAYTON, Secretary of State

the Republic says, the above Proclamation was become time of State, in a libs.; whole length from nose to end of the tail, 8 1-2 feet; width between the fore flippers across the back, 7 feet 4 inches; length of shell, 6 feet; width, 3 1-2 feet. Information has been for some time in possession of the Government to the effect that bodies of men were in the course of being levied and drilled in New Orleans, New York, and other cities of the Union; and money to a considerable amount has been contributed; that arms have been provided and arrangements made on a large scale, with a view to arrangements made on a large scale, with a view to some military expedition. Their movements have been conducted with great secrecy, and the object of the enterprise has been concealed even from the in-dividuals who have embarked in it. Sufficient evi-dence, however, has been obtained, to satisfy the President that the design of the expedition is an invasion of Cuba, and that the intervention of the Executive was necessary to preserve our neutral obligations, and to keep unsullied the honor of the Ame-

ANOTHER VICTIM.

GENESEE, August 6, 1849. Died, at Frankfort, Ky., on the 7th ult., of chole ra, Mr. Chester Fairbank, aged 60 years. Mr. Fairbank left his residence in Genesee, Allegany Co. N. Y., early in the spring, to secure if possible the liberation of his son, Calvin Fairbank, from the Penitentiary, in which he had been confined four and a half years on the charge of abducting slaves in connection with Miss Delia A. Webster. The friends of freedom will rejoice to learn, that the untring ef-forts of the aged father for the liberation of his son, have been successful. Gov. Crittenden agreed to ardon him on condition that certain prom The day before his death, the anxious and devoted father returned with the requisite names, with the fullest confidence that in the month of August, he would witness the liberation of his son. His great anxiety and untiring labors, together with exposure in travelling, undoubtedly made him an easy prey to the pestilence. He died among strangers, a rictim to the insatiable, cruel demands of slavery. And his son, who communicated the intelligence from the cell of his prison to his mother, brothers, and sisters here, informs them, that he died reconciled and happy, and now undoubtedly lives in heaven. He had been an acceptable member of the Methodist Church twenty years.

PREMATURE BURIALS. We are assured that the

following is true in every particular :-A poor man residing in the upper part of the city, daily labor; and, on returning in the afternoon, found that his wife had been seized with cholera during the forenoon, and conveyed to the hospital in Thirteenth street. He immediately went out to be conveyed to Potter's Field. The poor fellow proceeded to the room, and inquired for his wife, when he was informed that she was dead, and that one of the coffins he had passed contained her body, but which of them they could not tell, as no marks are placed upon them to distinguish one from the other. The man, in an agony of grief, started in pursuit of the conveyance, and accompanied it to Potter's Field, when he pleaded so hard to be nitted to look once more upon the face of his wife, that permission was given, and the coffins were opened. When the body of the woman was exposed, he seized it frantically in his arms, and pressed it fondly to his bosom. For a moment, he fancied he felt the beating of her heart, and seizing her wrist he exclaimed, 'My God, she lives!' At that moment, the woman opened her eyes, and recognized her husband; she was conveyed home, and is now quite recovered. If the story is true-and our informant affirms that it is-what a frightful reflection it conjures up, that perhaps others, bearing only the sem-blance of death, have been prematurely hurried to the grave.-N. Y. Eve. Mirror.

Long Speeches. Alluding to the long-winded parmentary speeches, the London Despatch says :-*Oh! seldom-speaking Cromwell! whose vocation was by no means talk, but who made Europe tremble, Ireland orderly, and England great, how need we wonder that a true worker should seek to get rid of chattering parliamentary magpies, and pray the 'Lord to deliver him from Sir Harry Vanes!' Oh! silent Stanyan was so badly injured that it was thought she to deliver him from Sir Harry Vanes! Oh! silent Washington, who could conquer the mighty, and found the greatest empire in the world, but whom a D'Israeli could confound in utterance! Oh! taciturn Brutus, who could even make Rome illustrious, and walked 6 3-4 miles in 58 minutes 12 seconds, winning efface Carthage from the world's map, but could not survive.

Religious Celebration. The Montreal Observation the 25th, informs us that on the Sunday afternoon previous, after Vespers, the Roman Catholic population had a solemn procession in honor of the Virgin Mary, the object being to procure her intercession for the cessation of the cholera, which is raging in that city. The collection, it is said, was immense, from fifteen to twenty thousand being present. The procession, in double file, was two hours in passing a given point. A statuette of the Virgin Mary was been no reduction of taxes. They have only been raised differently.—N. Y. Post.

A NOVELTY AT COLLEGE. At the commencement of Middlebury College on the 25th ult., the Latin salutory was delivered by a colored youth, and he acquitted himself well. He subsequently delivered an oration in English.

A SWIMMING FEAT. A gentleman named Bennett, agent; we believe, for Mr. Barnum of the Museum, undertook yesterday, for a large wager, to swim from the foot of Canal street across the river, and land as near the Otto Cottage, Hoboken, as possible. He jumped from the long pier at a few minutes before 3, and accomplished the feat seemingly without much fatigue, although he must have swam nearly four miles, being at one time near Jersey city. The feat was perbeing at one time near Jersey city. The feat was performed in about an hour and a half.—New York Mir-

DREADFUL MOREALITY. The Union of this morning says that it was stated yesterday from the pulpit of one of our most eminent divines—one whose incessant labors for the last ten weeks among the sick of one of our most eminent divines—one whose incessant labors for the last ten weeks among the sick had given him the fullest opportunity of judging with accuracy—that at least eight thousand of our citizens had been carried off since the choicra prevailed among us as an epidemic. To add to this fearful and heart-rending account, the same divine said that at least one-half of this number were parents, and in a vast many instances both parents were taken from a family, leaving from three to five helpless offspring to be thrown upon the cold charity of the world.—N. Louis, New Era, Any. 4.

Littlejohn, the Revivalist.—The report started by the Indianapolis Olive Branch, that Wra. Hamilton, who died of cholera in the Ohio Penitentiary on the 16th day of July, was Littlejohn, the celebrated revivalist, is untrue. Hamilton made no such statement on his death-bed, as charged, that he was Littlejohn, and if he had, he would not have been believed, for Hamilton was too young a man to have had such a statement credited. At his death he was but 23 years old.

The Cleveland True Democrat says that Littlejohn, under the assumed name of Lansing, lectured on Temperance at different points of the NationalRoad in 1843, and that he was one of the most eloquent men the editor ever heard. Hamilton was neither Littlejohn nor Lansing.—Columbus Satesman.

The Governor of Maryland has commuted the sentence of William Riston, a colored man, found guitty of murdering Edward Harris, from death to imprisonment for life. When the change was made known to him, he is said to have burst into tears, declaring that he should prefer hanging to imprisonment The wite of Mr. Stephen Sutton, of Monro

county, Ga., destroyed herself and one child on the 20th inst., by burning their dwelling down over their heads. Cause—her husband wished to remove his family to another town, in which he kept a liquor

conduct.

I centerprise to invade the territories of a friendition, set on foot and prosecuted within the limits to United States, is in the highest degree crimstending to endanger the peace and comparation. Moral and Physical Force.-The Sligo Cha

shows the difference between these two antagonistic forces. O'Connell, a moral force man, achieved Catholic emancipation. O'Brien and the other physical force men achieved nothing. We rather differ from our contemporary; they did achieve something—exile to themselves, and ridicule to the cause.—London

trial and punishment every such offender against the laws providing for the performance of our sacred obligations to friendly powers.

Given under my hand, the eleventh day of August, in the year of our Lord, one thousand eight hundred at New Haven on Sunday morning, aged 61 years, after an illness of about a week.

Large Turtle .- On Friday afternoon, James C. Lam phere, a Swamscut fisherman, discovered floating upon the water near the beach in Swamscut, a huge turtle, dead. After towing it ashore, a hole was found in the body, made by a bullet. Its total weight was 600

In Pendleton, Ohio, Kohley, a tavern keeper and married man, was serenaded while on an improper visit to Miss Busick in the night. Her brother was in Kohley's employ, but absent from the place at the time. When he returned, he took Kohley's account of the affair, and swearing he would kill somebody be-fore night, went to the store of Samuel Hamilton, a respectable merchant, whom he provoked to attack him, when Busick stabbed Hamilton, and killed him.

Funny .- On the Fourth, the Declaration of Independence was read in a certain town in Louisiana. After the names of the signers had been repeated, a Frenchman arose, and indignantly asked why Lafa-yette's name was not there, and made a motion that it should be added forthwith!

Suicide.—Lydia Jane Tracy, aged about eighteen years, drowned herself in the canal at Lowell on Wednesday morning. She was a dress-maker or milliner, and was originally from Durham, Me.

LAMENTABLE ACCIDENT. The Howard Gazette of Saturday says:— We stop the press to announce the death of Mr. James Adair, a Superintendent on the Baltimore and Ohio Railroad, by the Harper's Ferry train of cars running over him, while insp work near Marriottsville, last evening.'

Hon. Aanon K. Wooley, a distinguished public man of Kentucky, died of cholera, in Lexington, on the 3d inst. He had been a judge, State Senator, and Law Professor in Transylvania University.

SUICIDE FROM INSANITY. Wednesday morning, at 4 o'clock, Mr. H. H. Hildreth, of East Cambridge, brush maker, about 30 years of age, wandered off without hat or shoes, and at 12 M., was found hanging to a tree in Watertown. Mr. H., some days ago, lost his wife, since which he has manifested unmistakeable signs of insanity. When he left home, he said that he was going to visit his wife's tomb at Mount Auburn. An infant, eight weeks old, is left an orphan by this melancholy event.

Execution. Henry Shorter, convicted of the murder of Stephen C. Brush, suffered the extreme penalty of the law, yesterday, in pursuance of his sentence. He was a colored man, about 25 years of age, and up to the time of the commission of the act for which he forfeited his life, had sustained a fair character for one in his condition of life.—Buffalo Adv. Aug. 11.

in his condition of life. - Buffalo Adv., Aug. 11. Mrs. Margaret Bray, colored, aged 101 years, died at Bangor on the 22d of July.

VALUATION OF NEW BEDFORD. The value of the real and personal estate at New Bedford, as per assessors' books, is \$17,237,400. Last year, \$17,932,-

The Bangor Whig says that intelligence has been received that the brig Belfast, Capt. Jordan, has been sold at California for \$40,000. The brig was three years old, cost \$8000, and is about 200 tons.

DREADFUL RAVAGES OF THE CHOLERA IN CARTHA GENA. The Empire City brings intelligence that one-tenth of the population of Carthagena had died with cholera. There was much distress and a great want of food.

J. C. Grosvenor, Esq., of Geneva, on man of great promise, who was a reformed inebriate, and made a great many powerful speeches in favor of temperance, relapsed a year or two since, and was found dead on the lake shore on the 26th ult.—Buf.

RICH DIGGINGS. We understand that the relative of a young man named Sweetser, who went from Cam bridge to California, have received a letter from him stating that he secured \$15,000 worth of the 'dust' in six weeks after his arrival .- Boston Times.

Real estate at San Francisco was enorm The Parker House rents for \$95,000 a year single rooms were renting for \$19,000

The cholera had severely scourged the Ir of the Arkansas, and many hundreds had died.

the greatest empire in the world, but whom a D'Israeli could confound in atterance! Oh! taciturn Brutus, who could even make Rome illustrious, and efface Carthage from the world's map, but could not outspeak even the rawest of reporters! Have we not 'fallen on evil days and evil tongues?'

Mr. Henry Rockwell, the well known theatrical manager and circus proprietor, died at Cincinnaton Monday week.

TREMENDOUS FLOOD ON THE LICKING TRIBUTARIES TREMENDOUS FLOOD ON THE LICKING THEOTARIES.
A correspondent writes from Licking Station, (Ky.,) to the Mount Sterling Whig, that a freshet occurred early the present month on the middle and Johnson Fork of the Licking, by which the farms were literally torn up, fences all swept from the bottoms, houses washed away, cattle, swine, &c., drowned, and inhabitants barely escaping with their lives, some by swimming to the shore, and others by clinging to the tops of their houses. The whole country on these creeks was left one continued scene of desolation.

DR. HENRY W. WILLIAMS HAS removed to No. 10 Essex STREET, Poston, where he will continue to give posting.

tion to DISEASES OF THE EYE. CLOTHING:

NEW STORE,

No. 107, : : : Cambridge Sheet, LEWIS HAYDEN.

WHO, it will be remembered, was formerly a slave in Kentucky, has opened the above Store and keeps a good assortment of MEN'S AND BOY'S CLOTHING.

MEN'S AND BOY'S CLOTHING, of superior quality. He trusts that all will lend him a helping hand, for it will be his constant endeavor to keep for sale a good and cheap article on hand, both at wholesale and retail.

He has also a good assortment of little Knick tracks, such as are generally kept in a variety store.

He has also a good assortment of little Knick Rnacks, such as are generally kept in a variety store, so that he is enabled to accommodate all his friends who may feel disposed to give him a call. And he thinks that it would not be inappropriate here to return his sincere and heartfelt thanks to those who have rendered him assistance since his arrival here; and he trusts that, although he may not be able to sward them, yet that Being who knows the hearts of all men, will render unto them their just reward. Boston, July 13 Boston, July 13

Northampton Water Cure. ELECTRICITY AND HYDROPATHY.

ELECTRICITY AND HYDROPATHY.

THE important principle of Cutaneous Electricity, the discovery of which by the undersigned, has opened so wide a field for scientific and physiological investigation, though ridiculed and opposed at its fur announcement in 1844, by medical and professelly scientific men, being now sustained by eminent men of philosophic and scientific knowledge, and by the experience and testimony of thousands, who have tested his theory by examinations in their own cases, the undersigned is confident that this principle of ratural and physiological law needs only to be understood to be justly appreciated by an intelligent and investigating public.

Sustained by such testimony, and more than five years practical experience as a Diagnosian and Hydronathist, the undersigned would be reversed.

years practical experience as a Diagnosian and Hydro-pathist, the undersigned would here repeat the conclu-sions at which he arrived by the sense of touch. Ist. sions at which he arrived by the sense of touch. Ist.
That the human body in a healthy condition is in a
positive electrical tates. 2d. That there are electrical
emanations from the cuticular surface, indicative di
health, or the nature and symptoms of disease. 3d.
That in all cases where the wrist, stomach or lung
are in the electro-positive state, (however disturbed).

That in all cases where the wrist, stomach or lung are in the electro-positive state, (however disturbed,) there is hope of cure; but when the parts of the bod alluded to are in the electro-negative state, Hydropathy en afford no relief.

Had not the results of his practice already convinced the public of the truthfulness of the principles by which the undersigned is governed in detecting the nature and symptoms of disease, the recent philosophical and scientific demonstrations of their correctness by Prof. Means* of Ga. and M. H. correctness by Prof. Means* of Ga., and Mr. H. of England, and the facts and corroborative testimony adduced by Dr. Forbes, Mr. Smee, and others, should be sufficient to convince the most sceptical.

be sufficient to convince the most sceptical.

Gratefully appreciating the credit so generously awarded for his success as a Diagnostic and Hydropathic Practitioner, by a discerning public, and the gratitude evinced by those whom he has had the pleasure to relieve of their complaints, the undersigned will endeavor to merit the confidence of all who may afford him an opportunity to effect a cure, by his original and philosophical mode of practice.

The Northampton Water-Cure is pleasantly situated near Bensonville, on the west bank of Licking Water, or Mill River, about two and a half miles from the centre of the town. It is conveniently arranged with parlors, separate bathing and dressing rooms, for larger the separate bathing and dressing rooms, for larger than the sentence of the town.

parlors, separate bathing and dressing rooms, for ladies and gentlemen, well ventilated and conveniently furnished lodging rooms, and a variety of baths abundantly supplied with water, which, for purity, and danty supplied with water, which, for purity, and adaptedness to water-cure purposes, is unsurpassed by that of any other water-cure establishment in this country. A new and commodious building has just been completed, containing a spacious dining hall, and pleasant lodging rooms, which with the main building will accommodate from 50 to 60 patients. A Gymnasium connected with the establishment affords an agreeable and healthy in-door exercise. The secretary in this vicinity is neithy secretary and second.

an agreeable and healthy in-door exercise. The scenery in this vicinity is picturesque and romantic. There is a variety of pleasant walks, sufficiently retired to allow the patients to enjoy their rambles without being exposed to public gaze or observation. Among the complaints which are here successfully treated are, Headache, or tendency of blood to the head, cold extremities, general and nervous debility, Bronchitis, Pulmonary Affections, Liver Complaint, Jaundice, scatte and chronic inflammation of the lear Jaundice, acute and chronic inflammation of the how els, Piles, Dyspepsia, nervous and spinal affections, Inflammatory and Chronic Rheumatism, Neuralgia, Sciatica, Lame Limbs, Paralysis, Fevers, Salt Rheum, Scrofulous and Erysipelas Humors.

All persons who visit this establishment for a course of treatment should furnish themselves with three comfortables, three woollen blankets, one or two linen, and three cotton sneets, two pillow cases, six or eight crash towels, some well-worn linen to cut for tions, an old cloak, an umbrella, and a pair of

TERMS.

week, payable weekly. For a patient (from choice of the nature of his complaint) occupying a room alone on the first and second floors, \$9.00—with a roommate, \$6.50. For one alone on the third floor, \$8.50 with a room-mate, \$5.50.

with a room-mate, \$0.50.

Patients requiring extra attention, or fire in their rooms, (except for swathing purposes,) will furnish their own nurses and fuel, or pay an extra price. For patients receiving treatment at home, \$1.00 per Terms for examination, from \$2.00 to \$5.00. paid letters, with one dollar enclosed, soliciting advice, will receive attention. Corresponding patients should be particular in stating their last treatment and its effect.

DAVID RUGGLES.

Northampton, Mass., 1849. N. B. Visitors to the establishment, from the East, West, or South, can take the cars of the Connection River Railroad at Springfield. Carriages will always be in readiness at the Northampton depot to convey them hither. That the sick and nervous may not be disturbed after retiring, visitors arriving in the eve-ning train are requested to take lodgings at a hotel

· Says Prof. Means- The human blood, in a normal and healthy condition of the system, is in a posi-tive state, which is constantly maintained by the active state, which is constantly maintained by the activity of the generating sources within—an excess generally passing off in silence, from the cuticular surface, so that out of 356 experimente made by Mr. Hemmer, of England, upon the "uncovered skin," 322 indicated the presence of positive electricity. This surplusage of the fluid upon the surface, we believe to be indispensable to the healthy condition of the whole animal economy, and that when, from any state it is distributed at corac diseased action encause, it is diminished, or ceases, diseased sues.' See Address, delivered before the sues.' See Address, delivered before the Medical College of Georgia, at the opening of its annual session, Nov. 3, 1847, by A. Means, A. M., M. D., Professor of Chamiltonian Company of the State of Chamiltonian Company of Chamiltonian Chamil

fessor of Chemistry and Pharmacy, and Profess Physical Science in Emory College, Ga., p. 25. Dr. John Forbes, editor of the British and Foreign Medical Review, in an able article on the con and function of the skin, says—' Perhaps th scarcely any disease in which the function of skin is not, to some extent, deranged. To what ex-tent, physicians have not bestowed sufficient pains to learn; nor have they been accustomed to give much attention to this part, in the practical investigation of attention to this part, in the practical investigation is that it is the vehicle for conveying out of the system a large amount of matter, as well solid as liquid; and practical experience exhibits it as the channel through which the materies morbi in many instances, and the burthen of plethora generally, find their

Dr. Hollick, on the subject of electricity, remarks 'There is no agent that affects the body more, be naturally and artificially.' See his work on Ne ropathy, published in Philadelphia in 1847, p. 127.

The following extract is from an interesting article on Electricity, copied by the N. Y. Journal of Commerce from a foreign Scientific Review: 'I do not pretend to soy that a deficiency of electricity may not occur fn one part of the human body, and an excess in some other part, for a time, and that this may not be the cause of disease, and a restoration of the equilibrium the cure: I think this most likely, and that it is upon this principle. In a great measure, that the is upon this principle, in a great measure, that the wonderful effects of electro-magnetism, in the cure of disease, are to be exploined. It is certain that, when our electrical machines are most activoly productive, we all feel most rigorous. Our nervous systems are then most firm; our digestive organs most active; our minds most clear.

our minds most clear.'

The London Sun, alluding to the discovery of voltaic electricity by Alfred Smee, Surgeon to the Bank of England, says—' By a tost which he terms electrovoltaic, he has satisfied himself that the termination of the sensor nerves are positive poles of a voltaic circuit, while the muscular substance is the negative pole. The sensor nerves are the telegraphs which sarry the sensation to the brain, and the motor nerves carry back the volition to the muscles.' See N. I. Tribune, April 7, 1849.

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